1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

775 Last month an old woman, who was very sick, was left alone. As she lay there
763 she saw ghosts. They caught her; she died. When her children returned she was dead. Her daughter and grandson rubbed her chest to revive her. She was soon restored except that one ear, which the ghosts had touched, was "closed." Her daughter asked, "What is the matter?" She answered faintly, "The ghosts caught me." Today she can barely talk; her sight and hearing are gone.

775 A Klamath Falls man met a ghost on the trail. It was short and had long
787 white nails on hands and feet. The ghost said, "Let us trade nails." The man said that he could not take his off. The ghost said, "I can pull them out," and exchanged nails with him. The man went home with the long nails and went to bed. When he woke, he looked at his hands and feet, but he had his own nails again.

The same man saw ghosts dancing at the cremation place on the hill east of Link river (Klamath falls). He watched them dance all night. They gave him a pipe to smoke. Then they threw firebrands at him and he ran away.

About ten years ago I [Pat Kane] had been swimming in the river. I was returning to my home with some horses when I heard crying. I saw an immense fire at the cremation place on lower Williamson river. Men, women, and children were wailing there. I held my hat over my face and did not listen. I did not tell my wife. For three or four days I was sick, so I went into the sweat-lodge. Later I went down there but found no signs of a recent fire.

576 The names of the dead are mentioned rather freely, but no one likes to name his own relatives or hear another do so. In fact, such a reference is insulting. But this is not due to any fear of the dead; it is rather a matter of taste.

775 The land of the dead, No'lĭskăn,[182] lies in the west, the sunset. Everyone goes there. It was created by the culture hero, Kemŭ'kŭmps, who made the humans that figure in the tales (called psaudi'was) and ordained that they should go to this land when they died. Nothing is said of the road thither but the characteristics of the land and its people are tolerably well conceptualized.

Everything in the land of the dead is inverted from this living world. The ghosts sleep by day and live at night. In the day there is nothing to be seen but their houses and skeletons. At sundown they are clothed with flesh again; they rise and build fires. They dance through the night to fall asleep when dawn breaks. They feed on swan's eggs and perhaps they do not eat them in the manner of humans, since a tale suggests that Kemŭ'kŭmps is fed in the manner of the ghosts; the eggs are thrown at him. Further, the eggs are
[825] unnatural in that they are hot.[183] So far as the Klamath are concerned, swan's eggs themselves are mythical, for while swans cross

[182] I suggest that the word means, literally, land of the departed; compare no'tsna, departed for ——; nutsnots, soul leaves; teŏ'kăn, service berry land; să'stikăn, country of the Shasta.

[262] [183] Perhaps the Klamath do not eat eggs at all. I neglected to inquire.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

775 [826]

the Klamath country in the winter, they never nest there. The eggs can be gathered only in bottomless baskets. The ghost's elks are water-bugs to mortal eye, and the flesh that they take is in reality bone. All their possessions are things that were destroyed with the dead, houses, baskets, beads, etc. Their hospitality also provokes them to throw firebrands at their visitors. Perhaps the very fact that Kɛmū'kŭmps is called out of his name by them in a tale is an attempt at inversion.

776

There is a wide variety of spirits from whom power is sought, animals, birds, reptiles, fish, natural phenomena, and a handful of anthropomorphic and purely mythical beings. The animals, etc., are not individuals of living species, but mythical beings, either immensely large or very small. Such anthropomorphic spirits as are definitely conceptualized are also tiny. Although they speak of all of these as individuals—they say for example that a man's spirit is Weasel or it is Wīle'ẓkak, dwarf old woman—nevertheless there remains the suspicion that they are rather genera, for the same named spirit is described as dwelling in several localities and belonging to several shamans at the same time.

776 826

The number of spirits is indefinitely large; the following partial list is made up from various data given by my informants. The animals include grizzly and black bears, wolf, coyote, dog, mink, weasel, and fisher (ẖwa'lḳŏtcka). The birds are the horned owl, bald eagle, golden eagle, fish hawk, a smaller hawk (tcl'ktu), a little hawk (wl'tgŏtgis), falcon, crow, magpie, buzzard, pelican, red and white shitepokes, butterball duck, a small sea gull (k!ŏtya'was), flicker, prairie chicken, an unidentified black bird (nāo'līns), a blue and brown one (gau'wi), and a tiny speckled bird (djīske'gz). In the fish and reptile class are the rattlesnake, a big speckled sluggish snake (wū'mɛnūks), lizard, frog, a water snail (k!awi's), salmon, and trout. It is obviously the predatory animals that are chosen, with the omission of the cat tribe. The bird list also includes all the birds of prey and carrion eaters. Even though the list is incomplete, there are some significant omissions, such as deer, rodents, the song birds; and most fish are absent. The two fishes included are the largest representatives in Klamath waters.

[755]

There is little suggestion of differentiation of function and power among these spirits. To be sure, it is only through certain spirits that curing and the various shamanistic tricks can be performed, but my informants never once volunteered the statement that these were especially powerful. The exception is Frog, described by Nancy Phillips

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

776
• 825 as the most prominent and powerful of spirits, one on whom all shamans call, and whose presence is necessary before they can begin
[755] their curing ritual. This confirms Gatschet's information.[154] The Frog spirit is interesting on its own account. It is conceived as a big woman and so closely associated with pond-lily seed (wo'kas) as to lead to the suspicion that these are interchangeable concepts in the Klamath mind. It should be noted that the preparation of this staple is peculiarly woman's work among these people. In their mythology
*[171] too, Frog figures as a woman. The last association is so widespread, perhaps universal, in North America, that the only special Klamath elements in the triple association are with wo'kas. While I am not certain, it is probable that this is the spirit which was described by Pat Kane as djɛdje'lĭstcĭ, whereas the common word for frog is ko'wɛ.

776 Gatschet credits a similarly important rôle to another spirit.[155]
755 "Another class of spirits embodies the spirits of those animals which have to be consulted by the ki'uks or conjurer when he is called to
114 treat a case of disease. Such persons only who have been trained during five years for the profession of conjurers can see these spirits, but by them they are seen as clearly as we see the objects around us. To see them they have to go to the house of a deceased conjurer, and at night only. He is then led by a spirit called Yayayá-ash appearing in the form of a one-legged man toward the spot where the animal spirits live; this specter presides over them; there the conjurer notices that each appears different from the other, and is at liberty to consult them about the patient's case. Yayayá-ash means 'the frightener,' and by the myth-tellers is regarded as the Thunder or its spirit." I received no suggestion confirming any part of this.

776 The mythical beings are also probably genera rather than individuals; to'kĕ, a horned water snake, Wĭle'ɛḳaḳ, a dwarf old woman, Tcaḳia'ḳ, a little boy, and Gŏga'nɛ, a dwarf man. There is also a nameless wild man (the spirit for the trick in which blood is magically produced) and a woman spirit (for curing). Wawiwŏ'ḳ!os, a monster-killing hero of a tale, figures in a shaman's song and hence may be a spirit.

Wĭle'ɛḳaḳ is a dwarf old woman whose name is derived from wĭlä'ĕḳs, old woman. She is about thirty inches high, and wears a basket hat and long buckskin dress. In one form she appears as a rock on the northeastern slope of Mount Pitt. She controls the west

[154] Gatschet, 1:ci, 180.
[155] 1:xcviii.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

825 Some beliefs concern the nature of wild animals. The "cat" (da'slats, *Bassariscus* sp.) kills deer by wrapping his long tail around their necks. The mountain lion is very dangerous; it is afraid only of fire. One cannot escape it by climbing into a small tree, because the lion will dig it up. When bears fight, the female is always victor. She always buries the male. The grizzly bear during his hibernation sleeps a month on each side alternately. "I do not know who watched them," my informant remarked. The grizzly is a notorious thief, breaking into the winter stores buried near the villages. But to call him that is dangerous, for he then pursues you. The chipmunk or ground squirrel (ts!ĭl'as) hibernates like a bear from November until the spring, they believe. When boys shoot at this animal it changes into a frog.

212

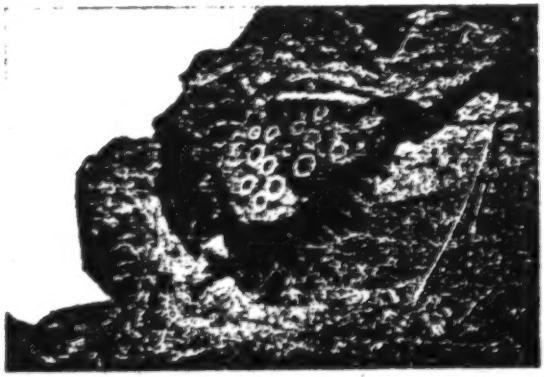

Fig. 9. Pictographs on the eastern side of Klamath lake.

824 Elder is supposed to grow on cremation piles; perhaps it does.

212 The Klamath do not make pictographs. There are however a few
756 in their country, said to have been made by Kzmŭ'kŭmps, the culture
773 hero. They refer to them as shaman's mu'lwas, paraphernalia or, better, objects pertaining to a shaman. They are repainted from time to time by old men, "who work for a shaman," by which my informant may have meant shaman's interpreters. They are all of simple
212 form. My informants knew of only two pictographs (sŭ'malo'ta) in the whole Klamath country. Those on a rock slide on the eastern shore of Klamath lake south of Modoc point are shown in figure 9. This is near the former fishing village Iulă'u (47). There are a dozen circles in white paint, the largest four or five inches in diameter.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

224 the east, which takes them to the border of hostile Northern Paiute country.

In their own territory, the larger game animals are abundant. Elk are everywhere, perhaps more numerous to the north in the Cascades. Deer and antelope are plentiful. Deer, as well as ducks and other game, abound in the open country south of Klamath Falls toward the Lost River hills. A small blacktail deer is found in the Cascade mountains. Wolves, coyotes, black and grizzly bears, and other predatory beasts are common. Game birds, especially waterfowl, are abundant about the marshy lakes.

224 The following list shows their discriminations among the game.[241]

262

825

Eaten	*Not eaten*
Deer, generically, ll'lhūnks.	Wolf, ḳaio'tela.[242]
Blacktailed deer, mu'smūs.	Coyote, was.
Small red deer, swai'.[243] (The meat is very good and the tallow sweet.)	Red fox, wan (found west of Klamath lake).
Mule deer, bargu'ls (lives in the east near the desert).	Black fox, he'hai.[244]
Elk, wūn (excellent meat).	Marmot (?fisher), wa'lḳōteka.[245]
Antelope, teā'u (taken in Klamath marsh).	Bob-cat (or lynx?), slowa' (or slēt).[246]
Mountain sheep, wi'ēs.	*Bassariscus* (?), da'slata.[247]
Black bear, witā'm.	Cougar, ḳoi'yaḳa'wās.[248]
Grizzly bear, loḳ (paws and flesh eaten).	Marten, pā'zp.[249]
Porcupine, tee'lis (perhaps eaten only recently).[250]	Weasel, telōegai.
Beaver, pum.	Skunk, tea'sls (eaten only as a cure for rheumatism).
Ground hog, mu'i.	Badger, kols.
Mink, kli'p'a.	Mountain beaver, pum (or gitekani pum, small beaver, or puma'k, beaver cub).[251]
Otter, ḳ!ult (eaten by some).	Chipmunk, wa'sla.
Raccoon, wa'tekinx.	Larger chipmunk, tal'l'as.

[241] All identifications were made by my informants, except *Bassariscus*.

[242] The name suggests the English (< Aztec) word coyote, but repeated inquiry failed to reveal any other name for the animal.

[243] Having a black (or white?) tail; long straight horns with a slight hook at the tip, pointed forward; eats roots and leaves, not grass. Nancy Phillips says this has horns like other deer, and is identical with the black-tailed deer, save that the tail is slightly longer.

[244] My informant suggested that this is a Chinook jargon word.

[245] Black; larger than the last; can climb trees; whistles.

[246] Spotted; short tail; pendant cheeks; eighteen inches to two feet tall; seen but not often killed.

[247] Striped; long striped tail. This is not often killed, because they fear it.

[248] Larger than the last; screams like a woman and whistles; seen on the highest mountains, but not killed for fear of it.

[249] Red; like a mink but lives in the mountains.

* [171] [250] The Modoc eat porcupine and chipmunk, according to my Klamath information.

[251] Not killed.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

224
262
825

Eaten

Jack rabbit, kai.
Cottontail rabbit, k!oik!ois (or tc!wŏ'ganz).
Ground squirrel, mxsa's (occasionally eaten).
Tree squirrel, giu'was.[282]
Larger tree squirrel, kă'nkŏn.[284]
Waterfowl, generically, mă'mŭklz.
Pelican, ku'mal.
Goose, los.
Swan, kos.
Brant, la'ˆlŏḳ.[287]
China brant, lŏḳlŏḳ.[287, 288]
White brant, wai'was.
Sandhill crane, k!lĭti's.[289]
Blue crane, so.o'ks.
Loon, dŏplal.
Small loon, ḳo'ḳiuḳs (not eaten by children for fear of sickness).
————, ĕngu'k.[287, 290]
Gull, ku'l'a.[291]
Smallest gull, ḳ!ŏt'ia'was.[287, 292]
Mudhen, toho's.
Teal, tc!ăks.[287]
Mallard duck, wă'ĕks.[287]
Pintail (or Sprague) duck, golks.[293]
Canvas-back duck, go'la.
Butterball duck, bŏmba'ktĭs.
Wood duck, djĭkdjĭks.
Small duck, koḳa'swa.[294]
Blackjack duck, sne'is.
Fishduck, tc!ŏ'kznos.[295]
Blackbird, djŭ'ḳs (occasionally eaten).
Redwing blackbird, kŏkŏ'klauŭs.[287]

Not eaten

Wood rat, ḳotca'.
Mouse, mŭḳ!o'kz.
Small mouse, blai'nzhŭtenă's (or nŏnw'ŏ'kŭs).[296]
Shrew, eu'ĭsi.[298]
Small gull, ḳ!ă'ĕtc.[299]

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[282] Calls giu, giu.
[283] Very small; white; long tail; lives in the ground.
[284] A foot long, with long bushy tail; blue; lives in the mountains.
[285] Three inches long; long pointed black nose "like a grizzly bear's"; very scarce.
[286] Has swallow tail.
[287] Named in imitation of its call.
[288] Like a goose.
[289] Scarce.
[290] Black; long neck sticks out of water.
[291] Cf. English gull.
[292] Smaller than ḳ!ă'ĕtc; white; forked tail.
[293] Long white neck.
[294] A little duck with big head and neck.
[295] Red head.

1:Spier E-4,5 (1925-1926) 1930 NR 10 Klamath NR 10
(ca. 1860-1900)

shared by other Upper Chinook (Wasco, Cascades, and Clackamas) and the Eastern Pomo. Similar to their belief in respect to death, the Northern Maidu say it thunders when a woman has a miscarriage, and the people of Cochiti say the same of a Navaho woman when the wind blows. Again, a sudden change of the weather accompanies a Thompson birth.[802] 171* 821 844

An association of the moon and frog is common to several tribes of this quarter. The Klamath say that the Moon is saved by his wife, Frog, during an eclipse, from being eaten by a grizzly. The frog can be seen in the moon. The Quinault hold an identical belief. An eclipse is caused by the "upper fisher" (a spirit animal) biting the moon. "There is a lady frog up there who helps the most and really saves the moon." A tale describes this frog as married to the moon. According to the Northern Maidu, the spots in the moon are thought to be a frog. A Northern Paiute tale describes Moon as swallowing Frog.[803] 171* 821

One of the few acts of outright magic among the Klamath relates to causing the wind to blow. This is accomplished by poking in the hollows of a certain rock, striking another, or poking in a particular eddy. The Wishram also maintain that stirring about in a hole in the rocks near their village will raise a wind; the Quinault that thrusting a stick into a spot where gas bubbles rise in the water will bring a storm; and the Twana (or Klallam?) that shaking a certain rock will cause rain.[804] 171* 789

Comparable to the Klamath belief that the "cat" *Bassariscus* kills deer by wrapping his long tail around their necks, the Northern Maidu state this of the mountain lion.[805] 171* 825

Summary

The general basis of Klamath shamanism is like that of other interior Plateau and Basin peoples. Social importance attaches to shamans above even that accorded chiefs. Rituals are meager and throughout are crisis ceremonials. As with the generality of North American tribes, acquisition of power is free for all, shamans stand- 171* 756

[802] Dixon, Northern Maidu, 266–7; Teit, The Thompson Indians, 374; Spier and Sapir, Wishram Ethnography; Lowie, Notes on Shoshonean Ethnography, 297; Goldfrank, Cochiti, 83; Loeb, Pomo Folkways, 316.

[803] Olson, Quinault field notes, 1926; Dixon, Northern Maidu, 266 (the tale relative to this is not available to me); Natches, Northern Paiute Verbs, 257.

[804] Spier and Sapir, Wishram Ethnography; Eells, Indians of Washington Territory, 674.

[805] Dixon, Northern Maidu, 266.

2: Voegelin E-5 (1936) 1942

NR10 Klamath NR10
Klamath Marsh

	K1	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
1956. Down woven into	–	–	–	–	–	–	–	–	–	+	–	–	–	–	–	+
1957. For war, dances only	–	–	–	–	–	◦	–	+	–	+	+	+	–	+	–	+
1957a. Worn habitually by some men	–	–	–	–	+	–	◦	–	+	–	–	–	–	–	–	–
CURRENCY, TREASURE																
Currency																
1959. Dentalia	R	+	+	+	◦	+		◦	+	+	–	–	–	–	–	–
1960. Standard of value	–	+	+	+	+	+		+	+	+	–	–	–	–	–	–
1961. Incised	–	–	–	+	–	–		–	–	–	–	–	–	–	–	–
1962. Feathers on large end	–	–	–	+	–	–		–	–	–	–	–	–	–	–	–
1963. Wrapped with sinew, painted like snake skin	–	–	–	+	–	–		–	–	–	–	–	–	–	–	–
1964. Graded on finger creases	–	–	–	+	–	–		–	–	–	–	–	–	–	–	–
1965. Counted	–	–	–							+						
1966. Measured in fathom and fractions of	+	+	◦	+	+	+		+	+	+	–	–	–	–	–	–
1967. Upper-arm tattoo for measuring whole string	–	–	–	+	–	–		–	–	–	–	–	–	–	–	–
1968. Measured on arm, no tattoo	–	+	.	–	+	–		+	+	+	–	–	–	–	–	–
1969. Cylindrical purse of horn	–	–	–	+	–	–		–	–	–	–	–	–	–	–	–
1970. Purse of horn fork	–	–	–	–	+	–		◦	–	–	–	–	–	–	–	–
1971. Buckskin purse	–	+	+					+	+	+	–	–	–	–	–	–
1972. Cased fur purse	–	–	.	–	+	◦		+	–	–	–	–	–	–	–	–
1973. Shells rolled in fur	–	–	–	–	–	+		–	–	–	–	–	–	–	–	–
1974. Shells kept in basket	+	+	+	–	+	◦	–	+	+	–	–	–	–	–	–	–
1975. Long dentalia preferred	–	–	+					◦	+	+	–	–	–	–	–	–
1976. Clamshell disks	R	–	+	◦	◦	+	+	+	+	+	+	+	+	+	+	+
1977. Standard of value	+	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1978. Manufactured	–	–	–	–	◦	–	–	–	–	–	–	–	–	–	–	–
1979. Smoothing slab	–	–	–	–	+	–	–	–	–	–	–	–	–	–	–	+
1980. Disks counted	–	–	–	+	+	◦	+	+	+	+	+	+	+	+	+	+
1981. Short strings only	–	–	–						+	–	–	–	–	–	–	–
1982. Measured around neck											+	+	+	.	–	–
1983. Measured on elbow	–	–	.	–	+	+	+	–	–	–	–	–	–	–	–	–
1984. Measured in fathoms	+	–	+	+	+	+	+	+	+	+	–	–	+	.	+	–
1985. Measured in half-fathoms	+	–	◦	+	◦	+	+	+	+	+	–	–	+	(+)	+	–
1986. Cased-fur purse	–	–		(+)	+	–	–	–	–	–	–	+	+	–	–	–
1987. Buckskin sack for purse	+	–	+			◦	+	+	+	+	+	+	+	–	–	+
1988. Basket for purse	+	–	+	–	–	+	–	+	+	–	–	–	–	+	+	+
1989. Loans of shell currency without interest	–	◦	+		+	◦		+	–	–	–	+	+	–	–	–
Treasure																
1990. Olivella: whole shell	–	–	–	◦	◦	+	+	–	+	+	–	(+)	(+)	.	–	–
1991. Shell cylinders or Columnella	–	–	+	–	+	◦	+	+	–	–	.	+	+	+	+	+
1992. Sizes distinguished	–	–	+	–	+	+	+	+	–	–	.	+	+	.	.	.
1993. Bone cylinders		–	.		+	(-)	–	.	–	–	.	–	.	+	+	+
1994. Magnesite cylinders	–	–	.	–	+	◦	+	+	+	+	+	+	+	+	+	+
1995. Imported	–	–	.	–	+	+	+	+	+	+	+	+	+	+	+	+
1996. Haliotis-disk beads	–	–	+	+	–	+	.	–	+	+	–	–	–	.	+	+
1997. Large obsidian blades, used for display	–	–	–		–	–	◦	–	◦	◦	–	–	–	–	–	–
1998. Manufactured, not used	–		◦		–	+	–	–	–	–	–	–	–	–	–	–
1999. Charmstones	◦	–	–	+	(-)	◦	+	–	◦	+	–	+	+	+	–	◦
2000. Natural shape	–	–	–	–	–	+	+	–	+	+	–	+	+	+	–	–
2001. Most effective if found by possessor.	–	–	–				+	–	+	+	–	+	+	+	–	+
2002. Used in doctoring	–	–	–	+		+	–	–	–	–	–	+	–	–	–	–
2003. Animated; can travel of own accord.				+												+
2004. Doughnut stones	–	–	–	–	–	–	◦	–	+	–	–	–	–	–	+	–
2005. Natural shape	–	–	–	–	–	–	+	–	+	–	–	–	–	–	–	–

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[535]
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	Kl	Mo	SE	SW	At	AW	AE	WT	WN	WS	MM	MF	NF	NM	NS	NV
535 ‡2588. Lasts ... nights	-	-	-	-	-	-	-	1	1	1	3	2	-		-	1
o2589. Actual dance lasts ... days	-	-	-	-	-	-	-	-	-	-	1	-	-		-	1
o2590. Lasts ... nights	-	-	-	-	-	-	-	1	1	2	1	2	-		-	-
2591. Dance begins near sundown	-	-	-	-	-	-	+	+	+	+	+	+	-		-	-
2592. Dance begins in morning	-	-	-	-	-	-	-	-	-	-	-	-	-		-	+
o2593. Number of singers, musicians	-	-	-	-	-	-	2	-	-		2	1	-		-	2
2594. Split-stick rattle	-	-	-	-	-	-	-	-	-	-	-	+	-		-	+
2595. Deer-hoof rattle	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
2596. Clap hands as accompaniment	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
[562] 2597. Women, only, dance	-	-	-	-	-	-	-	-	-	-	+	-	-		-	-
2598. Women choose partners	-	-	-	-	-	-	+	-	-	-	-	+	-		-	-
2599. Touch with stick	-	-	-	-	-	-	+	-	-	-	-	(+)	-		-	-
2600. Each person dances separately	-	-	-	-	-	-	-	+	+	+	+	-	-		-	+
2601. Dancers abreast	-	-	-	-	-	-	+	-	-	-	-	-	-		-	+
2602. Dancers in circle	-	-	-	-	-	-	-	-	-	-	-	+	-		-	-
2603. Stretch bear hide, as out to dry	-	-	-	-	-	-	-	+	+	+	-	-	-		-	-
[533] 2604. Male singer sits by hide and sings	-	-	-	-	-	-	-	+	+	+	-	-	-		-	-
2605. Women, or man, rub, hit bearskin	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-
2606. Man puts on bearskin	-	-	-	-	-	-	-	+	+	+	+	+	-		-	+
2607. In morning	-	-	-	-	-	-	-	+	+	+	+	+	-		-	(+)
2608. Dances, walks with bearskin on	-	-	-	-	-	-	-	-	+	+	-	+	-		-	-
2609. Impersonates bear, claws tree	-	-	-	-	-	-	-	+	-	+	-	+	-		-	-
2610. Dog set onto him	-	-	-	-	-	-	-	+	-	-	-	-	-		-	-
2611. Drops shell beads, which women pick up	-	-	-	-	-	-	-	+	-	-	-	-	-		-	-
2612. Killer of bear ultimately given bearskin	-	-	-	-	-	-	-	+	+	+	-	-	-		-	-
[516] 2613. Impersonator, girl dancers wash at sacred spring	-	-	-	-	-	-	-	-	+	+	-	-	-		-	-
2614. Performers from other groups	-	-	-	-	-	-	-	-	-	-	-	(-)	-		-	+
2615. Feast follows performance	-	-	-	-	-	-	-				+	-	-		-	+
[825] 2616. Held for black bear only	-	-	-	-	-	-	-	+	+	+	-	-	-		-	-
POLITICAL ORGANIZATION																
Political Units																
Sovereign Bodies																
621 2617. Each village is autonomous unit	-	-	-	-	+	-	+	+	-	-	-	+	+	+	-	+
2618. Community of closely adjacent villages forms autonomous unit	-	-	+		-	+		-	+	-	+	-	-	-	+	-
2619. Local group, embracing several communities is recognized, or is autonomous unit	+	+	-	+	-	+	-	-	+	+	+	-	-	+	-	-
619 2620. Tribe, embracing all local groups, is recognized unit	(-)	(-)	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Chiefs and Other Officials																
Number of Male Chiefs																
622 2621. 1 per autonomous unit	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
[613] 2622. Multiple, of equal rank, per autonomous unit	-	-	-	-	-	+	-	-	2	-	-	-	-	-	-	-
2623. Chiefly lineages	-	+	+	+	-	+	-	+	+	+	-	+	+	+	+	+
2624. Tribal chief	R+	R+	-	(+)	-	R	-	-	-	-	-	-	-	-	-	-
Basis for Selection																
[611] 2625. Heredity, primary factor	-	+	+	+	-	+	+	+	+	+	+	-	+	+	+	+
2626. Paternal only	-	-	+	+	-	-	+	-	-	-	+	-	+	+	+	-

2: Voegelin E-S (1936) 1942

NR10 Klamath NR10
Klamath Marsh

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	KF	KM	KS	MV
4675. Door keeper at land of dead	-	-	-	-	+	-	+	-	-	-	-	+	-	-	-	-
4676. One destination for all	+	-	+	+	+	-	+	+	-	-	+	+	-	-	-	-
4677. Good and bad different destinations	-	+	-	-	-	-	-	-	•+	+	-	(+)	•	-	-	-
4678. All ghosts stay on earth	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
4679. Doctors, bad persons	-	.	-	.	-	+	+	-	+	+	-	-	-	-	-	-
4680. Improperly buried, burned persons	-	-	-	.	-	-	-	-	+	+	-	-	-	-	-	-
4681. Ghosts encountered around village	+	-	-	-	-	-	-	-	+	+	-	.	-	-	+	-
4682. Ghosts encountered around cremation spot or burying place	+	+	-	-	+	+	+	+	+	+	-	+	-	+	+	-
4683. In air	+	-	-	-	-	+	+	-	+	+	-	-	.	-	+	+
4684. In whirlwind	-	+	-	-	.	-	-	+	+	+	-	-	+	+	+	+
4685. Dead visit in dreams with living	+	+	+	+	+	+	•+	+	+	+	+	+	+	+	+	+
4686. Occasional dream may give person power	-	-	-	.	+	+	-	+	+	+	+	+	+	-	.	-
4687. Constant dreaming of dead bad omen	-	+	-	.	+	+	+	+	+	+	+	+	+	•+	•+	•+
Precautions to Keep Away Ghosts																
4688. Ghosts feared	+	+	-	-	+	+	+	+	+	+	+	+	+	+	+	+
4689. Offerings of food, if dream of dead	-	-	-	-	+	-	-	(+)	-	-	+	-	+	-	.	+
4690. Ghost feast	-	-	-	-	-	-	-	-	-	-	+	•+	+	-	-	•+
4691. Eat with dog	-	-	-	-	•+	-	-	-	-	-	-	-	-	-	-	-
4692. Shaman hired to sing for dreamer	-	-	-	-	+	+	+	+	+	+	+	+	+	+	.	-
4693. Dreamer puts ashes, pitch on body							+	-	-	-	-	-	-	-	-	+
4694. Talk to ghost	-	-	-	-	+	-	+	+	+	+	-	+	+	+	.	+
4695. Throw ashes toward ghost	+	•+	-	-	-	+	+	-	-	-	-	+	+	-	-	+
4696. Throw water toward ghost or grave								+	•+	+	-	-	-	-	-	+
4697. Bathe in plain or medicated water	-	-	-	-	-	-	-	+	+	+	-	+	+	+	-	-
4698. Herbs rubbed on body	-	-	-	-	+	-	-	+	+	+	-	+	+	+	.	+
4699. Roots chewed and spit	-	-	-	-	•+	-	+	+	-	-	-	+	-	-	.	-
4700. Tobacco smoked	-	+	-	-	+	+	+	+	+	+	-	+	-	-	.	-
4701. Burn aromatic plant	-	-	-	-	+	+	+	+	+	+	-	•+	•+	•+	•+	-
4702. After childbirth, to avoid bad dreams	-	-	-	-	-	•+	•+	.	•+	-	-	-	-	-	-	-
4703. Burn hair, skin	-	-	-	•+	•+	•+	-	-	-	•+	-	•+	•+	-	•+	-
4704. After childbirth, to avoid bad dreams	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-
4705. Hang small bow and arrow in door		.								+	-	-	+	-	-	-
4706. Plant, feathers hung up	-	-	-	-	•+	-	-	-	-	-	-	-	•+	-	-	-
Omens																
Sneezing, etc.																
4707. Sudden sneeze sign someone talking about sneezer	-	+	+	+	+	+	+	-	+	+	-	-	-	-	+	-
4708. Of opposite sex	-	-	+	-	.	+	+	-	-	-	-	-	-	-	-	-
4709. Relation	-	-	-	+				-	-	-	-	-	-	-	-	-
4710. At a distance	-	+	+	+	+	+			-	+	-	-	-	-	-	-
4711. Sudden sneeze sign someone thinking of sneezer	-	-	-					+	-	-	-	-	-	-	-	-
4712. Invite such to come visit	-	-	-					+	-	-	-	-	-	-	-	-
4713. Ear buzzing sign someone deprecating person														+	-	-
Bird, Animal Calls as Omens																
4714. Owl call before dawn omen death, war, rain	+	+	+	•-	+	.	+	+	+	-	+	+	+	+	+	+
4715. Robin calling after dark bad omen	-	+	+	+	-	.	+	+	+	-	+	-	-	-	-	-
4716. Magpie calling after dark bad omen	-	+	-	-		.		+	-	-	+	-	-	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4717. Crow, quail calling, tells of enemy passing	–	+	+	–		.	+	–	–	+	–	–	–	–	–	◦+
4718. Dog howling, sign of war	+	–	–	–	+	.		+	+	–	+	–	–	–	–	–
4719. Coyote, for howling sign of war	+	+	–	–	+	+	+	+	+	–	+	–	–	+	+	+
4720. Any animal calling out of time evil sign	–	+	+	–	.	.	+	+	+	–	+	–	–	–	–	–
4721. May be shaman, sending out spirit								+	–	–	–	–	–	–	–	–
ASPECTS OF RELIGION																
Vision Quest																
4722. Vision questing to obtain guardian spirit(s)	+	+	+	+	+	+	+	◦+	+	+	◦+	◦+	◦+		–	◦+
4723. By individuals	+	+	+	+	+	+	+	+	◦+	+	+	(+)	+		–	–
4624. By group	–	–	–	–	–	–	–	–	◦+	–	–	–	–		–	–
4725. Men, youths, boys	+	+	+	+	+	+	+	+	+	◦+	+	+	+		–	–
4726. Women, girls	+	+	–	–	+	+	+	–	◦+	◦+	+	–	+		–	–
4726a. Optional, not obligatory	+	+	+	+	+	+	+	+	◦+	+	+	+	+		–	–
4727. First quest, prepuberty	–	–	–	–	–	–	–	–	–	–	+	–	+		–	–
4728. First quest at or around puberty	+	+	+	+	+	+	+	+	◦+	–	+	+	(+)		–	–
4729. Questing during adult life	+	(–)	+	+	+	–	+	(–)	◦+	+	+	–	–		–	–
4730. Quest once only	–	–	–	–	–	–	–	–	◦+	–	–	+	+		–	–
4731. Quest repeated, to gain power, or for successive powers	+	+	.		+	+	+	–	◦+	+	+	–	–		–	–
4732. Some candidates never obtain vision	+	+	+	+	+	+	+	+	◦+	+	+	+	+		–	–
4733. Undertaken in winter, annually	–	–	–	+	–	–	–	–	–	–	–	–	–		–	–
4734. Undertaken in spring, summer only	–	–	+	–	–	+	+	+	◦+	–	–	–	+		–	–
4735. Undertaken any time, after birth child, death of near relative	+	+	–	–	–	–	+	–	–	+	+	–	–	–	–	–
4736. Vision quest general, may obtain any variety power	◦+	◦+	–	–	–	◦+	+	◦+	–	–	–	–	–		–	–
4736a. Vision quest may yield all powers except those for doctoring	–	–	+	◦+	–	◦–	–	◦–	◦+	◦+	–	–	–		–	–
4737. Vision quest yields doctoring powers only	–	–	–	–	◦+	–	–	–	–	–	+	+	+		–	–
4738. Youths prepared for quest	+	+	+		+	+	+	–	+	–	–	–	–		–	–
4739. Lectured by father, father's brother	+	+	+	–	+	+	+	–	+	–	–	–	–		–	–
4740. Whipped with bowstring, stick	–	–	–		–	+	+	–	◦+	–	–	–	–		–	–
4741. Ears pierced	–	–	–	–	◦+	+	◦+	–	–	–	–	–	–		–	–
4742. Go out naked, or with breech-clout only	+	+	+	+	+	+	–	–	+				–		–	–
4743. Seeker quests at fixed localities in mountains	◦+	◦+	(+)	+	+	+	+	◦+	+	+	+	+	+		–	–
4744. Alone	+	+	+	+	+	+	+	+	+	+	+	+	–		–	–
4745. With older shaman	–	–	–	–	–	–	–	–	–	–	–	–	+		–	–
4746. Men or youths only	+	–	+	+	–	–	–	+	+	+	+	+	–		–	–
‡4747. For ... days, nights	5	5	◦4	1	5	◦1	◦2	0	1	1	1	2	2		–	–
4748. Before doctor-making dance	◦+	◦+	–	–	–	–	–	+	+	–	+	(+)	+		–	–
4749. After doctor-making dance	◦+	◦+	–	–	–	–	–	◦+	◦+	◦+	–	–	–		–	–
‡4750. Complete food fast ... days	5	5	(+)	–	5	◦2	–	–	–	–	1	–	2		–	–
o4751a. Eats sparingly, or according to spirit's instructions ... days	–	+	28	5	2	–	◦2	5	1	◦2	–	2	◦+		–	–
4752. Meat taboo	+	+	+	+	+	+	+	+	+	+	+	+	+		–	–
4753. Abstains from water	–	–	–	–	◦+	–	–	–	–	–	–	–	–		–	–
4754. Drinks water with acorn meal in it			+	+	–	–	–	–	–	+	–	+	–		–	–
4755. Sexual continence during quest	+	+	+	+	+	+	+	+	◦+	+	+	+	+		–	–

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	KF	KM	KS	MV	
o4836. Number	2	–	1	–	–				1	1	1	2	–		–	–	756
4836a. Indefinite; many	–	+	–	+	+				–	–	–	–	–		–	–	
4837. Kept outside shaman's body	+	+	–	–	+	+	+	–	–	–	+	+	–		–	–	
4838. Kept inside shaman's body	–	–	◔	◔	–	–	–	◔	◔	◔	–	–	–		–	–	
4839. Novice acquires guardian spirit helper from natural phenomena, fauna	◔	◔	◔	◔	◔	◔	◔	+	+	+	+	+	+		–	+	[821]
4840. Sun	–	+	.	+	+	+	+	–	+	+	+	+	+		–	.	
4841. Moon	–	+	.	+	+	+	+	–	+	+	+	+	–		–	.	
4842. Wind		+	.	+	+	+	+	–	+	+	+	+	–		–	.	
4843. Thunder	+	+	.	+	+	+	+	–	+	+	+	+	–		–	.	
4844. Lightning								–	+	+	.	+	–		–	.	
4845. Fire		+	.	+		+	+	–	+	+	.	+	–		–	.	
4846. Animals, all kinds	+	+	.	◔	+	+	+	◔	–	+	+	–	–		–	–	[825]
4847. Coyote mainly	–	–	+	+							+	+	–		–	–	
4848. Wolf, only or mainly	–	–	–	+				+	+	–	–	–	–		–	–	
4849. Birds	+	+	.	+	+	+	+	+	+	+	+	+	+		–	(+)	
4850. Eagle				+	+		+	–	–	+	+	+	–		–	.	
4851. Chicken hawk	+	+	.	+	+		+	–	–	+	+	+	–		–	.	
4852. Small birds								+	+	–	+	+	–		–	.	
4853. Reptiles	+	+	.	◔	+	+	+	+	–	+	+	–	–		–	◔	
4854. Fish	+	+	.	+	–	+	+	–	+	+	.	+	–		–	.	
4855. Frog	+	+	.	+	+	+	+	–	–	+	+	–	–		–	.	
4856. Favorite, best power	–	+	.	+	–	+	◔	–	–	–	–	–	–		–	.	
4857. Insects								+	–	+	+	–	–		–	.	
4858. Ghosts or spirits	+	+	–	–	+	+	–	+	+	+	+	+	–		–	.	[795]
4859. Doctor gets power from several guardian spirits, successively	+	+	.		+	+	+	–	+	+	+	(+)	–		–	.	795
4860. After power from "pain" acquired											+	(+)	–		–	.	756
4861. Guardian spirits communicate with novice	+	+	+	+	+	+	+	+	+	+	+	+	–		–	+	
4862. Are visible to novice	–	–	–	–	+	+	+	–	+	+	+	+	–		–	+	
4863. Are audible	+	+	+	+	+	+	+	+	+	+	+	+	–		–	+	
4864. Can be felt	–	–	–	–	–	–	–	–	–	–	+	+	–		–	–	
4865. Give song	+	+	+	+	+	+	+	+	+	+	+	+	–		–	+	
4866. Novice, in training sings by himself	–	–	–	–	–	–	–	–	–	–	+	+	+		–	–	
4867. Give paint		+	–	–	–	–	–	+	+	+	.	+	–		–	–	
4868. Give dance		–	–	–	–	–	–	–	–	–	+	–	–		–	–	
4869. Instruct as to paraphernalia, curing methods	–	+	+	+	+	+	+	–	–	+	+	+	+		–	+	
4870. Novice acquires feathers, feather flags	.	◔	◔	◔	◔	+	+	–	◔	+	+	+	–		.	–	
4871. Must be kept outside house		+	+	+	◔	+	+	–	+	+	+	+	–		.	–	
4872. Kept in hollow tree when not in use		–	+	+	◔	+	+	–	+	+	+	–	–		.	–	
4873. Novice keeps fact he has power secret	–	–	–	–	◔	+	+	–	–	–	–	–	–		+	+	756
Sucking Doctors: Doctor-Making Rites																	
4874. Doctor-making rites for sucking doctors	+	+	◔	◔	+	+	–	+	+	+	+	+	+		+	–	
o4874a. Rites last ... days and nights	(0)	–	–	–	1	–	–	1	–	–	–	–	2		4	–	
‡4875. For ... nights	+	5	(5)	5	–	–	–	+	1	1	1	1	+		+	–	
4876. Novices assisted by older shamans	+	+	–	–	+	+	–	+	+	+	+	+	+		+	–	
4877. Doctor dance	+	+	+	+	+	(+)	–	+	+	+	–	–	◔		(+)	–	756
4878. Held irregularly	–	–	+	–	–	–	–	+	+	+	–	–	–		(+)	–	535
4878a. Held immediately before, after vision attained	–	–	◔	◔	+	+	+	◔	◔	◔	–	–	–		–	–	
4879. After specified objects collected	–	–	◔	◔	–	(+)	–	–	–	–	–	–	–		–	–	
†4880. Repeated yearly for ... yrs.	–	–	(5)	(5)	–	–	–	–	–	–	–	–	–		–	–	
4881. Given in winter only	+	+	–	◔	–	◔	–	–	–	–	–	–	–		–	–	

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	NV
Rattlesnake Shamans																
5123. Rattlesnake shamans recognized	+	+	+	◔	+	–	+	+	–	+	+	–	◔	–	–	+
5124. Men only	+	(+)		–	–	+	–	–	–	–	+	–	–	–	–	+
5125. Mostly men, some women	–	–	–	–	+	–	+	–	–	+	–	–	–	–	–	–
5126. Mostly women	–	–	+	+	+	–	–	–	–	–	–	–	–	–	–	–
5127. Berdache					+	–	–	–	–	–	–	–	–	–	–	–
5128. May also be curing shaman	+	+	+	+	+	–	–	+	–	+	+	–	–	–	–	+
5129. Hereditary	–	–	–	–	+	–	+	+	–	+	+	–	–	–	–	–
5130. Instruction given	–	–	–	–	+	+	–	+	–	–	–	–	–	–	–	–
5131. Supernatural experience required	+	+	+	+	+	+	+	+	–	+	+	–	–	–	–	+
5132. Power from thunder	.	.	.		+	–	–	–	–	–	–	–	–	–	–	–
5133. Power from rattlesnake	.	.	.	+	–	+	–	+	–	+	+	–	–	–	–	+
5134. Dreams of buzzard	.	.	.	–	+	–	◔	–	–	–	+	–	–	–	–	–
5135. Immune to snake bites	.	.	◔	+	◔	+	+	+	–	+	+	–	–	–	–	+
5136. Plays with snakes publicly	–	–	–	–	–	+	+	+	–	+	–	–	–	–	–	–
5137. Uses bone whistle	–	–	–	–	–	–	+	–	–	–	–	–	–	–	–	–
5138. Carries snake around neck	–	–	–	–	–	+	+	+	–	+	–	–	–	–	–	–
5139. Can skin snake alive								+	–	–	–	–	–	–	–	–
5140. Cures snake bites	+	+	+	+	+	+	+	+	–	+	+	–	–	–	–	+
5141. By sucking	+	+	+	+	+	–	–	+	–	+	+	–	–	–	–	–
5142. Sucks out fangs, snakes	+	(+)	+	+	+	–	–	+	–	+	+	–	–	–	–	–
5143. Rubs patient with buzzard wing	–	–	–				+	–	–	–	–	–	–	–	–	–
5144. Rattlesnake ceremony	–	–	+	+	–	–	–	–	–	–	–	–	–	–	–	–
5145. Songs sung to snakes	–	–	+	+	–	+	+	–	–	+	–	–	–	–	–	–
5146. In winter, by woman	–	–	+	◔	–	–	–	–	–	–	–	–	–	–	–	–
5147. Early in spring	–	–	–	–	+	+	–	–	–	+	–	–	–	–	–	–
5148. Privately	–	–	–	–	–	(+)	(+)	–	–	+	–	–	–	–	–	–
5149. Snakes emerge from holes	–	–	–	–	+	+	–	–	–	◔	–	–	–	–	–	–
5150. Talked to, told not to molest villagers	–	–	–	–	+	+	–	–	–	+	–	–	–	–	–	–
5151. Rattlesnake shamans from other tribes, not local	–	–	–	–	+	–	–	–	–	–	–	–	–	–	–	–
Bear Shamans																
5151a. Bear shamans	–	–	–	+	+	+	–	+	–	–	+	–	–		+	–
5152. Men only	–	–	–	–	–	–	–	+	–	–	+	–	–		+	–
5153. Mostly men	–	–	–	–	+	+	–	–	–	–	–	–	–		–	–
5154. Both sexes	–	–	–	+	–	–	–	–	–	–	–	–	–		–	–
5155. Is regular curing shaman	–	–	–	+	+	+	–	–	–	–	+	–	–		+	–
5156. Hereditary	–	–	–	–	–	–	–	–	–	–	+	–	–		+	–
5157. Instruction given	–	–	–	–	–	+	–	–	–	–	–	–	–		+	–
5158. Supernatural experience required	–	–	–	+	+	+	–	+	–	–	+	–	–		–	–
5159. Power obtained from bear	–	–	–	+	+	.	–	.	–	–	+	–	–		–	–
5160. Cure wounds made by grizzly bear	–	–	–	+	–	+	–	–	–	–	◔	–	–		.	–
5161. Simulates bear's guise	–	–	–	+	+	+	–	+	–	–	+	–	–		+	–
5162. Rubs self with snake	–	–	–	–	–	–	–	–	–	–	–	–	–		+	–
5163. Transformation into bear	–	–	–	–	–	–	–	◔	–	–	–	–	–		◔	–
5164. Wears bearskin, bear hair	–	–	–	+	+	+	–	+	–	–	+	–	–		+	–
5165. Wears bear claws	–	–	–	+	+	–	–	+	–	–	+	–	–		+	–
5166. Impersonator invulnerable	–	–	–	–	+	+	–	+	–	–	+	–	–		+	–
5167. Can travel rapidly	–	–	–	–	+	+	–	+	–	–	–	–	–		+	–
5168. Maliciously inclined	–	–	–	–	–	+	–	+	–	–	–	–	–		+	–
Money Finders																
5168a. Money finders recognized	–	–	–	–	–	+	+	+	+	+	–	–	–		–	–
5169. Any doctor capable of	–	–	–	–	–	–	–	+	+	+	–	–	–		–	–
5170. Only doctor with certain guardian spirits	–	–	–	–	–	◔	◔	–	–	–	–	–	–		–	–

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NW	NM	NE	NV
5171. Instruction	-	-	-	-	-	+	-	+	+	+	-	-	-		-	-
5172. Supernatural experience	-	-	-	-	-	+	+	+	+	+	-	-	-		-	-
5173. Sings	-	-	-	-	-	+	+	+	+	+	-	-	-		-	-
5174. Goes into trance	-	-	-	-	-			+	+	+	-	-	-		-	-
5175. Tells who hid or stole money	-	-	-	-	-	+	+	+	+	+	-	-	-		-	-
5176. Tracks money, if hiding place changed	-	-	-	-	-	+	+	-	+	+	-	-	-		-	-
5177. Talks to piece of money	-	-	-	-	-			-	+	-	-	-	-		-	-
5178. Listens to hear money singing	-	-	-	-	-	-	-	-	+	+	-	-	-		-	-
5179. Functions when money is lost	-	-	-	-	-	(+)	+	+	+	+	-	-	-		-	-
5180. Performs at any public ceremony	-	-	-	-	-	+	-	+	+	+	-	-	-		-	-
5181. Money hidden, to test shaman	-	-	-	-	-	+	+	-	-	+	-	-	-		-	-
Witchcraft																
Black Magic																
5182. Love medicine	+	.	-	+	-	+	+	+	+.	+	+	+	-	-	-	-
5183. Roots	+	.	-	-	-	-	-	-	-	-	-	-	-	-	+.	-
5184. Hair treated with formula, blood								+	+	+.	-	-	-	-	-	-
5185. Songs				+.		+	+.	+.	-	-	+	+.	-	-	-	-
5186. "Diamond" (charmstone)						+	-	-	-	-	-	-	-	-	-	-
5187. Poisoners distinct from doctors	+	-	+.	+	-	-	-	+	+	+.	+	.	+.		+	-
5188. Men only	+	-	-	+	-			+	-	-	-	.	+		-	-
5189. Have power from various animals	-	-	.	-	-		-	-	-	+	-	.	-		-	-
5190. From evil spirit	-		-	-	-		-	-	-	+	-	.	-		-	-
5191. Have knowledge of herbs	(+)		+.		-								+		-	-
5192. Shamans, poisoners practice contagious magic.	+		+.	+	+.			+.	+.	+.	+.	+.	+.	•	+.	-
5193. Poisoner, curing shaman hired to revenge refusal of girl	+	+	+	+	+	+	+	-	+	+	+	+	+		+	(+)
5194. Make girl crazy, or kill her outright	+	+	+.	+.	+.	+	+	-	+	+	+	+.	+.		+.	(+)
5195. Colored lights (transformed witches) cause illness	-	-	+.	+.				+.	-	-	-	-	-		-	-
5195a. Epidemics caused by spirit creatures	-	-	-	-				+.	+.	+	-	-	-		-	-
Prayer, Offerings																
5196. Prayers frequent by all	+	+	-	+.	+	+	+.	+	+	+	+	+	+		+.	+
5197. Offerings of food at meals	+.	+	+.	-	+	-	-	-	-	-	+.	+	+		+	-
Eagle Ceremony																
5198. Special observances connected with eagle.								(+)					-	-	+	-
5199. Eaglets captured alive													-	-	+.	-
5200. People eat acorn soup on spot													-	-	+.	-
5201. Eaglets kept tied by leg													-	-	+	-
5202. Killed when grown													-	-	+	-
5203. Feathers plucked out													-	-	+	-
5204. Beads put on body													-	-	+	-
5205. Eagle buried in basket, like person													-	-	+	-
5206. Owners cry at funeral, as for person.													-	-	+	-
5206a. Chief only uses eagle feathers								+.	+.				-	-	+	-
Kuksu																
Initiation (Boys)																
5207. Tossed	-	-	-	-	-	-	-	-	-	-	-	+	.		-	-
5208. Over fire	-	-	-	-	-	-	-	-	-	-	-	(+)	.		-	-
5209. Held over fire												(+)	.		-	-

ELEMENTS DENIED

BASIC ECONOMY

Hunting

223 Snares, nets, traps, booths and blinds.--Bag
224 net used for waterfowl. Poles with stones as weights for deadfall. Pitfall with noose in bottom of pit. Arrow with string attached. Decoys, disguises; other hunting techniques.--Wooden head used as visual decoy. Live birds
[178] used as decoys (At: recently only). Live mammals used as decoys (Kl: recently only). Hide fan, to smoke out rodents. Butchering of large game.--Deer's eyes eaten raw by hunter.

Fishing

226 Nets; weirs, scaffolds, pens; traps.--Tule-wrapped clay ball sinkers. Bag net dragged. Shell rattle on net. Stick pens, not associated with weirs. Basketry or pole trough. Angling; other techniques.--Feather "fly." Hair "fly." Hair string or ball. Knot or block on end of line. Shooting fish taboo. Lamprey gaff. Buckeye used for poisoning fish. Fishing observances.--Special disposal of salmon or other fishbones. First-fish rite: priest or chief catches first fish; only priest or chief eats first fish; similar rite for lampreys.

Gathering

222 Gathering techniques and observances; pre-agriculture.--Stone ring weighted digging stick. Digging stick with footrest. Bone or horn pointed digging stick. Stone pointed digging stick. Horn seed beater. Seed knife. Agriculture. Irrigation of wild-seed crops.

Domesticated Animals and Pets

231 Dogs, birds, bear, etc.--Domesticated animals, other than dog. Named after owner's totem. Separate dog house, conical, thatched. Own totem animal kept.

Food and Its Handling

262 Animals eaten.--Road runner (informants from
825 all groups except MF, NF, MV ignorant as to any bird by this name, which indicates its probable absence. MF, NF do not eat it, MV regard it as poisonous.) Buzzard (WS, MM, NF, NM informants stated buzzard absent from area). Crabs. Slugs.
252 Frogs. Food preparation.--Small mammals pounded before eating. Dried meat or fish ground, berries added. Bone awl for lamprey splitting. Acorns leached in openwork basket. Acorn "coffee" (NS: modern). Stone boiling in stone bowls; in hide in ground; in paunch in ground.

000 to informant. See note 185, WM. At: Shaman assembles hunters in 1 spot when they return, and all sweat, to cleanse themselves under armpits; shaman sings. MM: "Do not eat meat, after big hunt, until some one prays, talks." NM: After hunt everyone dances; deer brought into assembly house whole; women make large basket acorn soup; feast, sing, dance.

168. SE, SW: Paint offered; denied for all other groups except NM and NS, where informants uncertain. At: See note 169. MM, MF, NF, MV: Shell bead offered (see element 153). NM, NS: Informants uncertain about shell bead as offering; not inquired for among other groups. SW: At certain spots in mountains paint and tobacco offered for luck; formula, "I will give you this, for you to smoke and paint," accompanies offering. NS: Before going hunting, men go to certain locality in mountains where there are 3 rocks, identical in appearance. "They gave thanks to these rocks, for good luck in hunting"; uncertain whether any offering made.

169. At: Shaman, during hunt, smokes and calls each mountain by name; speaks to each one, "Don't hide your children (deer); give my boys good luck; give them your children." Offerings of tobacco smoke and eagle down made; latter laid on ground, not put on sticks. NM: "Lucky" man (not a shaman: latter never hunts deer) walks ahead of hunters; able to sight deer quickly; other hunters follow behind him and shoot deer.

[825] 170. K1, Mo, SE, MF, MV: If meet bear in woods, person must not run away, else bear will attack. Mo: Bear addressed when encountered outside (not in den); told "Don't harm us, we are not going to harm you." Bear stands up, right forearm raised, "wondering whether he should attack person; when latter speaks as above to him, bear stamps paw and goes away." SE: Song sung to bear outside den: "It comes spring now, grandfather, You want to come out, It comes spring now." At: 3-5 men go into den, "talk to bear, 'um um ughm,' meaning 'Look out,' and bear slowly emerges. Men tell him, 'You'd better come out here; I'd like to see you,' 'You'd better be careful,' etc. Bear looks around in every direction, then emerges further from den; men shoot him." After killing him, people pull his body entirely out of den, and smoke carcass with tobacco, talking to him at same time, telling bear he is going to follow his brother, that his sister is coming, etc. People then build large fire on spot and roast bear, unskinned, over it; scrape off skin after carcass is cooked, cut up latter and divide meat among group. AW: See note 114. MV: Bears killed only for revenge, if they have attacked, killed person. Relatives of slain person hire special man and his assistant to kill bear; this man uses bear paw for purpose; puts medicine on it, and lays it in certain direction, depending on wind; his assistant

000 1975. WT: "Like smaller ones; they are whiter and smoother; larger ones are darker. Smaller ones cost more; they pick out these."

1976. SW: Imported from Wintu, who manufacture them. At: Obtained in considerable quantity from MM of Big Meadows by individuals who have relatives there; recent (?). "Trade horses with these"; also use them as necklaces.

1978. At: Small quantities only.

1980. AW: Counted in units of 20 each.

1984. Span of both arms, with string extending downward in middle as far as umbilicus.

1985. SE, At: 1 arm span, from fingers to nose.

1986. SW: Possibly used for clamshell disks; certainly for shaman's tobacco.

1987. AW: Used as receptacle for large quantities of beads.

1989. Mo: Somewhat longer strand of beads returned than borrowed, usually, but this not obligatory. AW: Do not loan currency; give it to poor man.

Treasure.--

1990. SW: Imported from coast; used for necklaces, also as currency, but not so expensive as dentalia. At: Used for decoration; also to pay shamans.

1991. AW: Used as ornaments on women's dance aprons of strung pine nuts.

1994. AW: Magnesite cylinders, Olivella shells obtained, strung together with the imported clamshell disks and dentalia.

1997. AE: Rarely if ever seen; only very wealthy man able to own such. WM: Hafted obsidian knives tied on buckskin band, worn around neck, down back. Such knives ornamental; not worn during dances, but only when visiting. WS: Large obsidian knives (olwanis) carried in dances, for display; also used for war.

1998. SW: Black and cloudy red variety; carried occasionally in War dance, but not kept for long; chiefly sent down-river to Karuk. "SE near Glass Mountain made those large blades used down-river." SW on Klamath River, usually acted as middlemen for SE and Karuk; SW received dentalia from down-river in exchange for goods. SW "packed all their goods down to trade with Karuk once a year, when Karuk held White Deerskin dance; that was the only Karuk dance they attended." Trading between SW and Karuk carried on at any other time of year through Kammatwa group (see notes for 282, 1902).

[789 825] 1999. Kl: Keep dried bat or hummingbird in quiver, permanently, as charm. Bat occurs in mythology; is most successful hunter. AW: Of various sorts, all in natural state, not smoothed or polished. Shaman uses striated ("painted") rock; small smooth diamond-shaped pebbles, ca. 2 in. long, "lucky for gambling." Informant had drawerful of 20-30 smooth small rocks. Most prized charmstones are "diamonds"; at night these "shine in darkness, giving off bright light like fire, and smoke; rise out of ground and then sink

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

776 823 question is of volcanic origin. The natives avoid going near the lake or even ascending the surrounding heights.* Earthquakes are often ascribed by foreign nations to giants stretched out below, who are shifting their underground position. Giants often appear also as ravishers, ogres, and man-eaters, like the Scandinavian Yättur, and two giant-women of the Elip tilikum or "Primeval People," were changed into two columns of sandstone, near the Yákima country, on Middle Columbia River, for having preyed upon the human race.†

776 *Dwarfs.*—A miraculous dwarf is mentioned under the name of na'hnias, whose foot-prints, as small as those of a child, are sometimes seen upon the [754] snow-clad slopes of the Cascade Range by the natives. But the dwarfish creatures who make them can be seen only by those initiated into the mysteries of witchcraft, who by such spirit-like beings are inspired with a [193] superior kind of knowledge, especially in their treatment of disease. The name is derived either from néna *to swing the body from one to the other side*, or from nainâya *to shiver, tremble*

[823] [825] Another dwarf genius, about four feet high, *Gwinwin*, lived on Williamson River, where he habitually sat on the top of his winter lodge and killed many people with his black flint hat. He is now a bird.

The Klamaths appear to know about certain spirits having bodies of a diminutive size, but the characteristics of such are not distinct enough to permit identification with the *fairies*, Erdmännchen or Kabeiroi of European mythologies.

ANIMAL DEITIES.

776 825 The deification of animals in the primitive forms of religion is highly instructive, and instances are so numerous that it would take a series of volumes to comprehend its details. Animal stories and shamanism are

* Among the summits of the San Juan Mountains, New Mexico, there is to-day a lake bounded by precipitous walls, and there is a little island in the center of the lake with a hole in it, and something sticks out of the hole that looks like the top of a ladder, and "this is the place through which our ancestors emerged from the fourth into the fifth or present world." The Návajos never approach near to it, but they stand on high summits around, and view from afar their natal waters. (From Návajo Creation Myth, Am. Antiquarian, V, 1883, p. 213.)

† G. Gibbs in Pacific Railroad Reports, I, 411.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

chapters of ethnology which afford us the deepest insight into the thoughts which guide the untutored reasoning of the so-called savages.

Wherever we find deities in the stage of imperfect anthropomorphism we are likely to find also deified animals in the stage of zoodemonism and not in that of zootheism or zoolatry. Where gods and goddesses have reached a fully anthropomorphic shape, which occurred in a few American nations only, there we also find priests, temples, ceremonies, oracles, sacrifices, and prayers; but where deities remain in the undeveloped condition of spirits and demons, propitious or malevolent to mankind, we may expect to see the natives deifying quadrupeds, birds, or snakes, instead of giving their gods the human form, which is the most perfect form of this world's creatures. For in many physical qualities animals surpass the human being. This excites the admiration of man in his ruder stages; he wonders at their cunning and shrewdness, and thinks them his equals in more than one respect. Why should he not express such feelings as these by reverencing them and including them in his unpolished and naïve, but pictorial and candid folklore stories?

It would be a mistake to assume that the animals which the folklore of the Indian in the hunter stage chiefly celebrates are game animals or such as are of material advantage to him. Folklore selects for its purpose such beasts which the hunting and fishing Indian, with his great practical knowledge of animate creation, admires above others for such qualities as their surprising sagacity, their wonderful agility, the love for their offspring, the help afforded by them by discovering the hidden causes of disease, the beauty of their skin or other covering, and the change in the coloring of their fur-skins wrought by the alternation of the seasons—or such animals as he dreads on account of their ferocity, their nightly habits, their power of bringing about storms, thunder, or rain-fall, and last, but not least, for their demoniac power of presaging future events, especially war, disease, and death. The great *scarcity* of certain animals is also a sufficient cause for introducing them into the popular stories.

The animals which form the subject of mythic stories and beast tales are pretty much the same as those mentioned in the magic songs of the medical practitioners, of which I have brought together a considerable collection in Texts, pp. 153–181. The birds get an unusually large share in

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

these curious song lines; the loon (táplal) is noticed there for being the best diving bird of these upland waters; the yellow-hammer, or tché-ush, a woodpecker, for its beautiful red plumage; the kilíwash, another woodpecker, for its precious scalp. The ducks are well remembered in these songs on account of their ubiquity, their numerous species, the elegance of their exterior. Birds renowned for their influence upon the weather are the wíhuash and the tsiutsíwăsh, who can produce snow-fall; the kā'ls or kálxalsh, who possesses the power of making fogs (166; 22. 23).

The amphibians, insects and the organisms standing below these in the zoogenetic scale, are also reputed to possess magic powers; the songs of the toad and of the spider are supposed to be especially effective. That the plants did not impress the mental capacity of these Indians to such a point as to make them objects of reverence can not be wondered at, as the mind of the Indian in cold climates is not turned in this direction Plants in which the Klamaths were interested are all mentioned, p. 180; 19, and the pond-lily, with its seeds, stands at the head of them. Even among the totem names of Eastern tribes only a few plant names are represented, *maize* being the most frequent among these; but in tropical countries, with their luxuriant vegetal growth, many trees, bushes, and stalks become objects of worship, like the copal and the ceĭba tree of Central America.

The deified animals of Klamath mythology are all capable of assuming the predicate ámtchiksh, abbr. -ámtch, -amts *primeval*, of which mention has been made previously, and many also appear collectively, as *five* (or *ten*) brothers or *five* sisters, sometimes with their old parents (titchka-ágn). This is the case only with gregarious animals, and also applies to the Thunders. Many of the larger quadrupeds appear constantly with *two* young only.

The personified animals which receive the most frequent attention in Klamath Lake and Modoc myths are the marten, the weasel and the prairie-wolf or coyote.

Marten or Skē'l, Skē'lamtch always appears in connection with *Weasel* or Tcháshkai. Weasel is reputed to be the younger brother (tápiap) of Skē'l and acts as his servant and errand-boy. In the execution of the dangerous errands he is intrusted with, Weasel is often killed, and Skē'l

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

773 sometimes also, but they manage to revive again and to revenge themselves
• 825 on their enemies. What brought these two beasts into mutual connection in the popular mind has been already pointed out: both change their furs, more than other animals, from a darker hue in summer to a lighter one
[823] in winter, when the weasel's fur becomes white. They are both supposed to live at Yámsi, "Northwind's Home," a high peak east of Klamath Marsh. To act like Skē'lamtch is to do something not meaning to do it apparently. Skē'l is a great wrestler, and like K'múkamtch has the faculty of changing
[821] himself into a bird, beast, dog, old woman, etc., at will. To a certain extent he is the counterpart of K'múkamtch and performs the same deeds as he does, it appearing as if K'múkamtch acted under the mask of Marten and Tcháskai under that of Aíshish, in whom we recognize a lunar deity. But there are other acts by which the two pairs differ considerably, and where Marten and his brother appear to represent the wintry season only and the rough weather attending it.

Another deity of the same type, and far-famed over all the Pacific coast, is the *prairie-wolf*, little wolf, or coyote. This quadruped belongs rather to the genus *jackal* than to the wolves, looks as smart as a fox, carries a beautiful fur, and does not attack people unless united in packs of a dozen or more. His habit of living in earth holes, and his doleful, human-like, whining ululation, heard especially during moonlit nights were probably what set him up in the esteem of certain Indians, like the Eastern Selish and the Central Californians, so high as to make of him the creator of the world and of man. In Modoc stories he appears more frequently than in Klamath Lake folklore, and at present there are but few of these animals
[821] left on the headwaters of Klamath River. Wásh, or Wáshamtch as the Klamaths call him, always appears in sun and moon stories, and is, like Skē'l and Tcháshgai, a substitute for the sun-and-moon deities. When he ran a race with the clouds he thought at first that there were two of him, for he always saw another person, his shadow, going by his side. When he stayed in the lodge of the Firedrill brothers he took the fire-sticks of these in his hands and they all blazed up. In the lodge of the ten Hot-Water Basket brothers he was burnt terribly by the inmates, and when repairing to the Ants' lodge the inmates punished him fearfully by their

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

773 savage bites. Once when caught in the act of "stealing" a woman, he was
925 captured by the two husbands of the same, who skinned him and hung up the skin to dry, after which the woman was abducted by the five Bear brothers. The female prairie-wolf also appears in folklore with her progeny, e. g., in the tale of the "Creation of the Moons," page 105, which exists in several variations. Such stories and others represent the coyote-wolf as a being which has many points of contact with K'múkamtch, but is distinct from him. Both are regarded simultaneously as sky-gods and as funny clowns. As traits distinguishing the one from the other, we notice that the wolf's body is believed to harbor wicked spirits (Texts, page 128, 4) and that his lugubrious voice is the presager of war, misfortune, and death (133, 1. 2). A distinction has to be made throughout between the coyote as an animal and the coyote as representing powers of nature in a deified, abstract form.

Of the three varieties of the *bear* species, the *grizzly bear* is the most popular, but also more dreaded than the others on account of his enormous physical force. What makes him popular is a peculiar bonhomie which he exhibits in his behavior, and which forms a peculiar contrast to his bodily strength. In the myths he, or rather the female bear, is called Lúk, Lúkamtch, Sháshapamtch, Sháshapsh, and her two young Shashápka, the latter name probably referring to the fact that this beast was at one time more than other quadrupeds made the subject of mythic and folk-lore tales (shapkéa, shapke-ía, shashapkaléa *to narrate a story*, shapkaléash, distr. shashapkĕléash *legend, tale*). The tale of the "Bear and the Antelope" is perhaps the most attractive of our collection of Texts. Generally the bear is the aggressive party in these stories, and he also gets generally worsted whenever a fight occurs or a stratagem is played on him. Sometimes there are five bear brothers acting in unison. In the "old yarn," narrated p. 131, this bear is killed by Gray Wolf near Modoc Point, and in his magic song (157; 46) he is made to say that he has five springs which are all dried up. He is often mentioned in the song-lines, but always under the name Lúk, not as Sháshapamtch.

Gray Wolf or Ké-ntchish, Ké-utchiamtch is another of the carnivores which sometimes appear prominently in folklore stories. Gray Wolf is

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

773 reputed to be a relative (shá-amoksh) of Marten, and consequently of
● 825 K'múkamtch; he stayed at the lodge of the five Thunders at the time when it was burnt down, pp. 112. 113. One of his residences is at Mount Shasta.

Other quadrupeds frequently mentioned in these stories are the *skunk* (tcháshash), the three different kinds of *deer*, the *antelope* (tché-u), the *elk* (vū'n), the *mole* (mû'nk, Mod. mû-úe). Men or Indians appear but incidentally in beast stories, as pshe-utíwash, a plural noun, and are engaged only as a passive element in every occurrence where they are mentioned.

Among the *birds* the most prominent part is assigned to the *raven* (Kák, Kákamtch), for he is *Fate* personified, and his office is to punish by death all those who act antagonistically to his or his allies' interests. This is done by changing them into rocks. In all nations the croaking, doleful cries of the raven leave a deep impression on the human mind, and hence in mythology the raven fulfills the function of a soothsayer and messenger of woe. In British Columbia and farther to the northwest he is (as Yehl) considered the creator of all organisms, and almost all the folklore centers around him as the main figure.

The *golden eagle* or the one "floating in the skies" (P'laíwash) is in the Klamath lore mentioned as often as the raven, either alone or as a family of five brothers, but does not command so much respect as the raven does.

The *water birds*, as cranes, ducks, geese, coots, form the light infantry of the mythologic make-up, and mostly figure in crowds of five or ten, the coot representing the Ojibwē Shíngibis so well known through Longfellow's Hiawatha. Some of the *lower organisms* rise to an unexpected dignity, like the woodtick or shkō'ks, which becomes the wife of the tricky Marten, and a caterpillar of beautiful colors, whose exterior makes him the rival or "master of the sun" (shápsam ptchíwip). Aíshish counts among his plural wives two butterflies of the gayest colors.

PRINCIPLES OF MYTHIFICATION.

121 The idea that every phenomenon and every change observed in nature
77 and mind is caused by some spirit, ghost, genius, god, or other mysterious, generally invisible agent, embodies what we call animism, and forms the foundation of all religions of the world, however abstract they may have

* 539 764 177 násh túnshish. Nā'sh kăĭlatoks nādsháshak tchpĭ'nualank, nánuk titads-
in one row. On one ground all together they are burying, every provided

ẓátko pil ílktch spûshpaktchámpka, shushtedshẓátko wáshash wuwatuáp-
with boards grave they make mound-shaped, fenced in prairie-wolves to keep

3 kasht ké-utchishash tchĭ'sh. Ká-i mā'ntch gítko sha hû'nk spû'klitcha
off grey wolves also. Not long after this they go to sweat

765 tútenäpni waítash. Wátch a lúluagsh tchĭ'sh ká-i tatá mā'ntch gínkanka
for five days. Horses slaves also no longer they bring there

luélkish, m'nátoks sha wátch shéshatui shkútashtat t'lẋûtchlûk.
to kill, but his own they horses trade off for blankets to bury him in.

NOTES.

This short notice describes a funeral (isha) of the Klamath Lake tribe in the mode as adopted from the Americans not long after the treaty of 1864, when cremation of bodies was abolished. Whatsoever of the ancient customs in disposing of the dead is still observed, the reader will easily gather from the present sketch.

87, 3. tálaka means to go forth and back with the hand; hence to rub with the palm of the hand, to rub paint on, to paint.

87, 5. Hä' nen wä'g'n. In this connection they can also say: hä' nem wä'g'n; and for wátchatka: wátchetka.

87, 11. tánktak, in this connection, is a compound of tánkt and ak, not of tánk and tak: "just at that time."

87, 17. láp kímbaks gashákctchna: they follow the corpse, which is placed on the wagon, in two files *on horseback;* kímbaks is apposition to shashámoks.

88, 1. Nā'sh etc. The appearance of their graveyard (tchpinû) near the Williamson River does not differ much from that of our cemeteries; it lies in the midst of the woods. For titadsẓátko see Dictionary.

FUNERAL OF WARRIORS.

*539 766 115

Given in the Klamath Lake Dialect by "Sergeant" Morgan, an Indian from Kokáshtl.

726 825 6 Nĭ'shta hä'ma mû'kash tẋû'tẋuk: "máklaks k'lä'k!" Tsúi gátpa
All night long screeches the big owl presaging: "people die!" Then came

máklaks ktaklĭ'sh, tsúi shneshnalẓō'ta hushtsóẓok. Nā's wípka hû ámbotat,
men partisan-cuirassed, and while burning down lodges murder they. One (man) escaped into the water,

tsúi shtĭ'ldshna tû' sa-amoksámkshi m'na; gená shtĭ'ldshnuk. Tsúi gépka
and reported over there at relative's house his; he went (there) to announce. Then came

9 tumĭ' máklaks wa-u'htákiug; tsúi shenótank gē'kshta túnip hushtsóẓ shenó-
many people to disperse (them): and while fighting on one side five were killed in

tankok. Gē'kshta tchkash hushtsóẓa túm, nánka géna kä'ktsnuk vû'shuk;
battle. On other side also were killed many, some started to run away from fear;

*539 766 tsúi sha shiū'lgip'l tsózapksh, tsúi sa ánkuala tû'm, tsúi sa kshû'iwal lû'-
then they collected the fallen, and they cut limbs (of trees) many, and they laid on the pyre to

lukshaluapkug. Tsúi sa nutá hû'k, nánuktua núta; pualála sha hû'nkĕlam
cremate (him). Then they fired it, the whole they fired; coal into they his

tû'kanksh. Stútzishla sha yutátkug; k'léksht shtútzishla. At hû'k nánuk 3
quiver. Sorrowfully wept they in mourning; at his death they wept. Now that whole

nátspka tchulä'ks, at sa nánuk gä'mbĕle lólokshaltkuk. Gátpampĕle
was burst up body, then they all returned from cremating. They came back

tchĭ'shtat shishášhka sha lák hû'k snáwedsh hû'nkĕlam wenóya; hissuáksh
to house (and) cut off they hair to wife his, who was widowed; husband

m'na k'léksht wenóya. Shtíĕ shupĕlóka nû'ss wenóyuk, tsúi spúklitch. 6
her having died she became widow. Resin she laid on (her) head became widowed, then went sweating.

Túnipni spúkĕli, k'lä'wi at; at gä'mbĕle, kiä'm pán. At gä'tak.
Five (days) she sweated, stepped then; and returned home, (and) fish ate. That's the end.

NOTES.

724 825 The style of this little piece is far from what we would call accomplished, and of incongruencies and unnecessary repetitions there are a score. The fight in which the five warriors were killed is imputed to the presaging, night-long cry of an ear-owl, and in ancient times Indians seem to have been justified by universal custom in attacking and killing their neighbors if an owl or raven was vociferating at night in close proximity to the lodge or lodges of these unfortunate people.

192 193 88, 7. hushtsózok for hushtsóza hûk.

88, 9. 10. hushtsóza is used here in an active sense, but is better translated by the passive form.

89, 1. kahúiwala has for direct object tsózapksh, the dead body. For the same operation the verb kaháwala, kaháwal is also frequently used: 85, 6. From here the informant begins to speak of *one* body only, as if only one warrior, not many, had been killed in this battle. Cf. *Note* to 80, 5.

89, 2. húnkĕlam stands in this line for hunkĕlámsham or p'nálam: "their, theirs".

89, 5. lák. After their return they cut off the hair of the widow and then she put pitch or resin on the head. In most tribes they did it *at the time* of cremation, while they witnessed the action of the flames upon the body.

89, 5. hûk snáwedsh: one widowed wife only is mentioned here instead of many: "*pars pro toto*"-construction. This sentence, if built regularly, would run as follows: shishášhka sha lák hû'nkĕlam snawédshash, kát hûk wenóya; hissuákshash m'na k'léksht wenóya.

89, 7. spû'kĕli, to sweat in the sweat-lodge, viz. in one of the three sweat-lodges given by K'múkamtch to the Klamath Lake people: spû'klitcha, spû'klidsha, to start out for sweating there. Cf. lumkóka and wála. To eat fish only, and no meat, means *to fast* on fish.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

*539 773 192 193

96, 21. kínyäga. Aíshish held the tray over himself, his whole family, and his lodge. The same prefix ki- reappears in a nasalized form in nχí'-uliga: 97, 1. It is nasalized there on account of the preceding -k in hû'uk.

96, 23. küíla. Where I have rendered this term by "world", as here and elsewhere in creation myths and myths of a similar character, it does not signify the whole surface of the earth as known to us, but only that section of country which is known to that tribe of Indians. Thus ancient creation myths only describe the creation of that part of country where these myths originated; the creation myths of coast tribes will include the ocean in their term for "world".

96, 23. Túhush talpatkóla. Mud Hen, one of Aíshish's five wives, looked out from under the roof of Aíshish's lodge or shed to see what was going on. This fiction explains the round dark spot visible on the mud-hen's head; its round form is indicated by the prefix la- in laliga. [825]

AÍSHISHAM SHASHAPKĔLÉASH.

*539 773 [115]

A MYTHIC TALE ABOUT AÍSHISH.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

Shashapkĕlo-uápkan Aíshishash:
I am going to tell a story about Aíshish:

Aíshish mat sákla tû'ma máklaks íyamnatko; shuédshnuk mat sha
Aíshish, they say, gambled many people having with him; [illegible] gambling on their way, so they say, they

shména lû'loks. Yámnashptchi mat lû'loks Aíshisham, Wanákalam käkä'kli 3
built fires. Purple-blue (was), as reported, the fire of Aíshish, of Silver Fox yellow

lû'loks, K'múkamtcham shláyaksak. Tsúi sa slö'kla; Aíshish shlín tálaak,
the fire (was), of K'múkamtch (it was) smoke only. Then they shot at the mark; Aíshish hit (it) straight,

Wanáka yû'tlansna. K'mukámts tû' hak yû'l'ka, nánka toks tû' hak a-áti
Little Silver Fox missed the mark. K'múkamtch this side of mark struck, the others but far the side of the mark

hak yû'l'ka; tuí sa húmasht gíulank sákaliäga. Túm sa héshkû, tsúi sas 6
struck; right they then after so doing commenced gambling. Many things they bet on, then over them

Aíshish í'kak; séwatkashtka nánuk wátchpka, tsúi sa gä'mpĕle. At tû'
Aíshish won; about noon all men had lost all they had, then they went home. Ever

tsússak í'χak nánuk sas.
since he won them all.

Tû'nipnish wéwan's gitk Aíshish: Tûhû'sh násh snáweds Aíshisham, 9
Five wives had Aíshish: Mud Hen (was) one wife of Aíshish,

Stókua násh snáwedsh, Klí'tish násh, Wä'ks násh, Tsí'ka násh snáwedsh.
Long-tail Squirrel one wife, Sand-hill Crane one, Mallard one, Chaffinch one wife,

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

NOTES.

*539 773 192 [372] [484] Portions of the same myth, though differently connected, will be found in the mythic tale: K'mûkamtch attempts the destruction of his son Aíshish. Both narratives are complementary to each other in some important details.

99, 3. shnéna. It is the custom of gamblers to build fires at every place where they stop on their road or trail. Any party of travelling Indians will do so when stopping on their way. Cf. 23, 15.

99, 3. Yámnashptchi. Several adjectives designating colors are taken from articles of dress in both dialects: tolalúptchi, green; tchzé-utchze-ushptchi, a shade of blue; and spálptchi, light-yellow, is called after a face-paint made of a kind of clay.

[825] 99, 3. Wanákalam lû'loka. The fire of Young Silver Fox was yellow or yellowish, not only because the fur of this fox-species turns from silvery white into yellowish by the change of seasons, but also, because this animal represents in mythic stories the halo around the sun. Cf. shakutchálish in Dictionary. Wanáka always figures as the companion of the principal national deity, K'mûkamtch.

99, 7. wátchpka: to stake everything in one's possession and then lose it all; wi-uka, to win all the stakes lost by the others.

99, 10. 100, 5. Stókua or Stúkuagn was, according to another of my informants, a fish of this name, and not a squirrel. The other wives of Aíshish all have names of birds.

100, 3. luélks: K'mûkamtch had inherited a locality where his father was in the habit of hunting and killing the giant-eagle (p'laíwash). Thinking of this place, K'mukámtch went there with his son Aíshish, after scheming a stratagem to let him perish there. To kill the eagles, it was necessary to climb a pine-tree; this K'mûkamtch was afraid of doing, and wanted to send up there his son instead.

100, 9. shnúlas toks etc. The lark had her young in the nest of an eagle.

100, 10. sûlû'tantsa. He dressed himself in Aíshish's garments, as appears from the foregoing mythic tale.

100, 15. saa. Dave Hill often uses shash, saa in an almost reciprocal sense: while (or: for) going to gamble among themselves. This pronoun does not depend here on shnéna, as we might assume. Cf. *Note* to 58, 10. It refers to the playmates of Aíshish, who set out with K'mûkamtch, whom they thought to be their beloved Aíshish on account of the dress he had abstracted from him. In 100, 14 shash was explained to me by "from them", viz. from the wives of Aíshish, in whose lodge K'mûkamtch had passed the night.

100, 18. gä'pkat for gépka at: did not come now, or: has not come yet.

101, 2. gä'tak. This adverb gives to understand, that they were loth or too tired to play any longer for stakes, because their beloved Aíshish was not present. "To cease or stop gambling" simply, would be expressed by saklóla.

101, 4. shti'a etc. Cf. *Notes* to 89, 5; 96, 6; and general *Note*, on page 88.

[193] 101, 4. shl'dsha wenépi, rather unusual forms for shl'dsha hû vunépni. Hû, "up, above, on head," has coalesced with shl'dsha into one word.

101, 5. Klitl'sam. Aíshish heard the cries of Klétish only, because of all the birds which are believed to be his wives, the long-necked sandhill crane is the loudest and noisiest.

[825] 101, 8. gatpampélíssa for gatpámpăli sha, as tchíssa for tchí sa.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

NOTES.

*539 773 [825] In preference to any other beast, the prairie-wolf, small wolf, or coyote (as he is called in the West after an Aztec term meaning "digger, burrower") became connected in the mind of the Indian with the creation of the moon and the origin of the months or moons, because in moonlit nights he is heard howling from nightfall to dawn; sometimes alone, sometimes in packs of several dozen at a time. His querulous, whining howl is likened by the Indians with a "speaking to the moon". Our tale above is based upon the double sense of *moon* and *month*, in which the term shápash (the "indicator," from shápa to tell, indicate) is used. The idea of the creation of twice twelve moons originated in the delusion that in every period called *new* moon, moons were really made or manufactured *new* by the creator. The number twenty-four was perhaps suggested by the observation of lunar eclipses, or mock moons appearing in hazy weather. The coyote as the creator of the moons (and the creator of the universe among the Central Californians) naturally desired to have as many moons as possible, while K'múkamtch, as the wolf's antagonist, thought it better for the benefit of his own creation, the human beings, not to make the year too long. If the winter had to last twelve months instead of six, how could they collect roots, bulbs, seed, fish, and game enough to live through such a length of time?

*539 773 192

105, 2. shipátxûkanka. Two moons being on the sky simultaneously would necessarily often cover and thereby eclipse or hurt each other.

105, 2. iggá-idshnank. The mother-coyote had hung up the twenty-four moons made by herself around the walls and ceiling of her winter-lodge, which in this myth signifies the sky. The suffix -idshna points to her walking from one spot of the lodge to another while busy in suspending the moons.

[776] 105, 3. gû'hli'. A great deal of shrewdness is ascribed to the principal deity of the Klamath Lake people as well as to those of other *hunting* tribes. He manifests his astuteness in entering the coyote's lodge in her *absence* only, and to prepare a trick for her there.

105, 4. tát' né for táta nen.

[194] 105, 5. Hitá tchía! is pronounced as if it was *one* word only: hitátchia.

105, 6. shû'shamka, distributive form of sh'û'mka, to hum, grunt, to make hŭ hŭ. He grunted every time he planted another awl, sometimes in an interrogative tone of voice, and did it to disguise their secret planting into the ground.

105, 7. wákaitch composed of wák haitch; wásha-wéka composed of wásham wéaga; txéwag or txéwaga, diminutive of txé-u first, first in order, eldest; cf. hû'ktag.

[193] 105, 7. tû'm hakteh. This language has a term corresponding to our *too much* (tû'm tchátchui), but none which renders our *too* with accuracy. Adjectives or adverbs qualified by *too* are therefore pronounced with a higher pitch of voice and the quantity of their main vowel is increased when the Indian intends to express this adverb.

105, 10. wakaí, "why not," a combination of wák and ká-i.

105, 14. gatpanû'la gi'ta: he has come here and has left again.

[825] 105, 16. Kiti'ta. The coyote-wolf, while rolling forth and back on the ground, as these animals are in the habit of doing, ran her belly into the bone-awls insidiously planted there by K'múkamtch, so that the entrails shed their contents on the lodge-floor.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

000 Meacham has given several of these concretionary products of the uncultivated Modoc mind. In making a study of aboriginal mythology and folklore such fictions must be disregarded, though they may be of interest to psychologists.

IV. Races in an undeveloped, primitive state of mind are prone to regard living animals as the abodes of spirits, and most frequently the wild and carnivorous quadrupeds are believed to harbor wicked spirits. These are either elementary spirits, or the ghosts of deceased persons. To see a spirit means death, and in their terrified state they often behold, as here, the spirit in a half human, half beastly appearance, when coyote-wolves, gray wolves, bears, cougars etc. come in sight. Such a sight can cause the instant death of the hunter, or deprive him of his reason, or make him sick for months. In Greek and Roman mythology, Pan, the Satyrs and the Fauns retain something of these primitive notions (in the panic terror etc.), though these genii were largely idealized in the later periods of national development. In every nation a relatively large amount of superstitions refers to hunting and the chase of wild beasts.

128, 9. Tanktchi'kni is in fact an adjective, not an adverb; literally, it means "those who existed, or hunted since that time", and is composed of tánk, a while or time ago, tchêk, finally, and the suffix -ni. Cf. 13, 2. 128, 1.

Skŭ'ks-kiă'm.

HUMAN SOULS METEMPSYCHOSED INTO FISH.

Given in the Klamath Lake Dialect by Dave Hill.

I.

*539 775 787 ● 825

Ká-i hû'nk shlă' at kaní kiă'mat skû'kshash. Hû'k ptl únk shlā't
Not can see anybody in a fish a dead man's spirit. Dead men only can see
shkū'ks; ptl máklaks hû'k shlā't skū'ks. Hushtl'χak tsä'taks nt'sh, st'uks
spirits; only dead Indians can see spirits. He makes dream only (about deceased) but if me, to kill (me)
tchē'k sanahō'li hûk, wakíanua shuisháltki tchä bants' gíug nûsh. Hä'toks 3
then he wants, or perhaps to keep the song-medicine because he wants me. If
nt' shläät k'läkátak nt; hä n' û'nk shläät skū'ks-kiăm, hä n' û'nk shläät
I should see (the dead), might die I; if I it should see, the spirit-fish, if I him should see
máklaks hû'nk skō'ks tcht'sh, k'lakát n' û'nk shlä-ók; wakiánua hissúnuk
the dead person the spirit also, may die I, him for having seen; or perhaps if song-medicine is applied,
tchätch nt'sh ká-i siû'gat. Hû'masht hû'nkash shlä-úkit nā'd máklaks, 6
then me not he may kill. Therefore him if should see we Indians,
hû'k tchish kiä'm, kat gēk wá; ká-i hû'nk shläät hû'nkesh kiä'mat
the dead also (would appear as) a fish, which there lives; not I can see it in the fish
skókshash.
the dead man's spirit.

II.

*539 775 787 825

Kiä'm k'leká tchû'shni; tsúyunk hû'ksa tsóẓatk pi'l kiä'm, nánuktua
Fish remain dead forever; therefore these dead (people) (exist) only as fish, as all kinds of
kiä'm, nánuktua máklaksni tsókatk. Hä' n' hû'nk hû'nkiash shläät skû'k-
fish, all kinds of Indians dead. If I (of a deceased) should behold the
3 shash, k'läkát ni hû'nk släók; bä'toks ni shuíshaltk, tchêk giug ká-i
spirit, would die I it through seeing; but if I recur to magic songs, then not
siúgat nia.
he may kill me.

NOTES.

[128] My efforts towards obtaining exhaustive texts from the natives' concerning their belief in the transmigration of human souls were not crowned with entire success.

[262] Of the two items obtained, No. II is intended as a commentary of No. I, both treating of the presence of human souls in fish. The cause why so many Indian tribes shun the flesh of certain fish lies in the fact that these species were seen feeding upon the bodies of drowned men and swimming around them. This induced the belief that man's soul will pass into the organisms of these finny inhabitants of the wave, even when death has resulted from other causes than from drowning. According to Hill,

*539 775 787 192 the Máklaks believe that the souls or spirits of the deceased pass into the bodies of living fish; they become inseparably connected with the fish's body and therefore cannot be perceived by Indians under usual circumstances. But in *one* status only they become visible to them; when Indians are bewitched by the irresistible, magic spell of a conjurer or of a wicked genius. Then they enter into a tamánuash-dream, and when they see a dead person's spirit in such a dream, they are almost certain to

[755] die from it. Only the intervention of the conjurer and of his song-medicine can save them from perishing; rigorous fasting and ascetic performances cannot be then dispensed with, and with all that no certitude of his final rescue is to be had.

[769] Here as elsewhere the pronouns hûk, húnkiash etc., are inserted instead of the unpronounceable name of the deceased, and mean: *dead person, spirit.*

129, 2. pil máklaks; only dead Indians, not dead white men, because during their life-time these did not believe in the skû'ks; this belief is a privilege of the Indians.

129, 2. Hushti'ẓak etc. This sentence runs as follows: Tchê'ktoks hushti'ẓa ak nish, hûk tchê'k nish síuksh shanabô'li, wakiánhua tchêk p'násh (or pû'sh) nû'sh shuíshaltki giug shanabô'li: "if he (the bad genius) makes me only dream in that manner, then he intends either to kill me, or perhaps he wants me to keep the song-medicine

[756] for myself." To keep the song-medicine, shuíshlá, is to undergo fasts and ascetic performances under the supervision of some conjurer for an almost unlimited time, five years at least.

129, 3. 4. Hä'toks ni' shläät etc.: if I should see (the dead) while I am *awake.*

[193] 129, 4. Skû'ks-kiäm, a compound word, may be rendered by spirit-fish, letiferous fish.

130, 1. Kiä'm k'leká etc. The rather obscure sense of this statement may be made comprehensible by the following: "When fish are dead, they are dead forever; hence

III.

*539 773 K'múkamtch hû'nk nákosh hû'nk táplalash né-ulẓa shno-uyalátki
K'mûkamtch a dam the loon ordered to destroy
shaash. K'múkamtch hû'nk pí tpä'wa táplalash shnewí'tki gíug, pí ká-i
to them. K'mûkamtch he ordered the loon to destroy (it), (he) no
3 tuá kiä'm lúeluak. Hû'ksha hû'nk nakushkshákshni kú-idsha kiä'm
fish to kill. Those who dwelt at the dam rotten fish
nutuyakía nákosh gä'tant, K'mukámtchish shíuguk, kú-idsha kiä'm pátki
throw over the dam to the other side of, (for) K'mûkamtch to kill, rotten fish (he) go-
gíug. Tchúi K'múkamtch sháwiguk kú-i sham nákûsh shû'ta; tchúi
ing to eat. Then K'mûkamtch in wrath their dam spoiled; upon this
6 nákushẓēnkni shlámiuk shtí'ya shishí'dsha shû'ktaldshank lák. Tchúi
the dam-neighbors in mourning pitch put on head, cutting off (their) hair. Then
*539 773 1 92 Ká-ag wétanta shaash, ktá-i sha k'léka. Tchúyunk K'mukámtch lúpaksh shna-ulámna taplálash.
the Raven laughed at them, rocks they became. Hereupon K'mûkamtch chaff spit over the loon.

NOTES.

[823] I. This myth intends to explain the existence of the large number of rocks found at the locality called Shúyuẓalkshi.

[196] [193] 131, 2. Ká-akamtch. The adjectives -amtch, -ámtchlksh appended to animal names designate mythologic characters. Adjectives of an equal meaning occur in all the western languages, as far as these have been studied. Cf. *Note* to 126, 11. 12.

[825] II. In this myth, as well as in other grizzly bear stories recorded in this volume, this bear is always killed, conquered, or cheated by his quicker and more cunning adversaries. Nevertheless his clumsy form and narrow, ferocious intellect are very popular among the tribes, who have invented and still invent numerous stories to illustrate his habits and disposition.

[103] 131, 5. Kíuti is the name of an Indian camping-place situated a short distance north of Modoc Point, on eastern shore of Upper Klamath Lake.

[193] 131, 6. hátkok qualifies shkû'lẓa and yámnash is the indirect object of shûlû'tamantk. Shkû'lẓa, nánuk yámnash shûlû'tamantko, wawakshnátko tchish: "he lay down to sleep, keeping all his neckwear on himself, and not taking off his moccasins." Shûlû'tamna can in other connections refer to the clothing, but here it has special reference to the beads.

131, 11. kti'ukuela. Tradition reports, that Old Grizzly was pushed over some of the high rocks at Modoc Point.

[173] 131, 13. Yámakishash etc. In these words may be recorded the reminiscence of an ancient fight between the Klamath people and some Northern tribe which had come South on a hunting expedition. A Klamath song-line given in this volume also recalls *539 an ancient inroad made by the "Northerners". The grizzly bear represented the 773 Klamath tribe, the wolf the Northern Oregonians, perhaps as ancient totem signs; the 825 bear having been killed by an intruder, the Klamaths had to take revenge for the insult.

823 III. The object of this myth is to explain, among other things, the origin of the white spots on the head and back of the loon (táplal). But the myth as given in the

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

*539 773 825 823 text is far from being complete. It refers to a locality above the confluence of Sprague and Williamson Rivers, called Ktaítini, or "Standing Rock". A high rock stands there at the edge of a steep hill, and, according to the legend, the Indians who put pitch on their head were changed into that rock. Near by, a lumber-dam looking like a beaver-dam, across the Williamson River, partly resting on rocks projecting from the bottom of the river. K'múkamtch longed for the destruction of this dam, muddied the water to prevent the Indians from fishing and hired the loon to destroy the objectionable structure. The loon dived into the waters and forced its way through the dam by main strength. The Indians dwelling on the shore depended for their living on the fisheries, and seeing their existence at stake tried to gig the loon, but succeeded only in hitting its tail-feathers. When the loon had accomplished his task K'múkamtch offered to reward him in any manner wished for. The loon then wished to have white spots on its back, and K'múkamtch satisfied the request by spitting chalk upon the downy surface of its body.

132, 3. lúelnak; formed by vocalic dissimilation; cf. *Nots* to 114, 3.

BELIEFS AND SUPERSTITIONS.

I.

*539 825 787 763 Wásh tχû'tχatkish; tsúi sa lû'la wásham tχû'tχash.
Prairie-wolf is soothsayer; and they believe in wolf's prophecy.

Máklaks hû'nk lû'la wásham pákluipkash k̲'lékuapkaht tchō'k; tχu'-tχuk pákluipka.
Indians believe, prairie-wolf when howls, they will die after a while; pro-saging he howls. 3

Máklaks hû'nk lû'la púshish hä'masht i-unégshtka, tχû'tχuk héma;
Indians believe, the cat when cries just after sunset, for presaging death it mews;

tchíkĭ'n tchish hä'masht i-unégshtka gû'lu, tχû'tχuk tchāk hä'ma. Wátchag
the chicken also when crows just after sunset the female, for presaging death them it crows. The dog

tchĭ'sh wawá-a i-unégshtka, k̲ú-i tchämlûk.
also (when) whines right after sunset, the signs are bad. 6

*539 [682] Watság tchĭ'shtat tχótχa i-unä'gshtka; tsúi gátpa máklaks, gû'lki ngé-
A dog at a lodge howls prophetically just after sunset; then comes an Indian, attacks, wounds

isha at hustsō'χa. Sa-ámoks hátokt tchía tû'sht hushtchō'χa, k̲á-i hûnk
and kills (the owner). A relative, (who) there lived right where the murder was, did not him

shiúga; tsúi tû'tûk spû'nshna lû'gshla vû'nsh sχéna witsû'ls éna tû'tuk 9
kill; then seizing (him) they arrest, enslave him, the canoe row away, fishing-net carry taking with them

ktsĭ'k, snáwedsh spû'nshna híssuaks shíukaluk. Kílû'sh at kétak a
ours, his wife they abduct, (her) husband being the murderer. Furious he quite and

tsä'wik.
is demented

Kā́k tx̣û'tx̣atkish; tsúi sa lúluk sa kā́kam tx̣û'tx̣atknash, tsúi sa
A raven is a soothsayer; and they believing the raven's repeated prophecy, they
shenó:anka; pits hû'nk pán kā́k máklaks.
fight each other; it also eats, the raven, (dead) men.

Tutíksh máklaks shuína tchû'x̣apkam m'nálam shashámoksham;
Dreams the natives sing about dead their relatives;
húmasht sháhunk giug kíukayunk flags.
for this same reason they stick out flags.

Tmélhak gítko shaklō'tkish tídsh tínx̣a; tû'm ſx̣aga. Tmélhak tā'dsh
A tmélhak squirrel having, the gambler well succeeds; much he wins. The tmélhak (is) certainly
sháyuaks; shakálshtat lakí, tíds sualaliámpkatko.
of much account; in the game (it is) chief, well managing (it).

Tcháshash mû'na lushántsnank mbáwa skt's; tsúi máklaks nánuk
The skunk deep down while scratching a hole emitted a blast; upon this people all
hushtsóga tsáshash-kíuks. Snáwedsh shanahóliuk spû'nshna p'laiwáshum
killed the skunk-conjurer. A wife seeking he carried off the eagle's
tû'paks ktanápkash. Shléank tchawíka p'laíwash, wí-udsna ánkntka
sister when asleep. Seeing (this) became furious eagle, beat with a club
tcháses, wí-udsish k'läká, tsúi kó-i pílui. Ndopóg ktsō'l hämetsípka:
the skunk, the beaten one died, then badly stunk. Smelling (it) the skunk said:
"pátkal!" at p'laíwash pátkalp'le, stópatchka, tsúi gémpële túpakshash
"get up!" and eagle rose up again, washed the face, then went home sister
m'na énank.
his taking with him.

II.

Hä shaklō'tkish pí'sham shnû'lash ntágggal, shaklō'tkish tídsh vumí',
If a gambler of humming-bird the nest finds, (and) the gambler well hides (it) away,
kaítoks kaní vuiní'x̣i. Hä kó-e shléa paháp kash, pē'tch ktákta skä'tish
not any one conquers (him). If a frog he finds dried-up, the leg he cuts off left
tapí'dshnish vumí'; húnashtak shû'ta shaklō'tkish, kaítoks kaní vuiní'x̣i.
kind (leg), hides away; (if) thus acts the gambler, (then) not any one beats (him).
Hä kaní tchatchlaíptcha shlä'-a (kinkáni tût wá), tídsh tí'nx̣a. Hä kaní
If any one a kind of fire-bug finds (scarce there they are), good luck it brings. If any one
mā'ntchnish máklāksām shtáp shuálka, paháp kash käíla-shushatí'shash
old-fashioned Indian arrow-head saves, dried-up a mole
tchí'sh, hû'kt humáshtak tídsh ti'nx̣a tchí'sh.
also, he in the same way well succeeds also.

É-ukshikni Mō'dokni lóla p'laikí'shash lákiash, shtínta tchish wengáp-
The Klamath Lakes (and) Modocs believe in the heavenly ruler, revere also of the de-
kam shkō'kshash.
ceased the spirits.

Mō'dokni shtûpuyúka túnäpni wäíta túnäpni pahín gshiúlaka káyak
The Modocs at first menstruation five days (and) five nights dance never
ktákt'nan; wewánuish ta-unä'pni wäíta ká-i tchû'läks pán.
sleeping; the females for ten days no meat eat.

*539 787 Hă' ł shma-htcháktak yaínatat, ká-i ł ûn késh shlé-etak; hă'-atoks
If you let your shadow fall on the hill, not you ipo will find; but if
ł ká-i shma-htcháktak, tû'm ł ûn késh shlé-etak.
you not let your shadow fall, much you ipo will find.

ooo Móatuash, k'le-ugtkiuápksht tchíalash Móatuashăm kóketat, ká-i mhû' 3
The Pit River Indians, (lest) would cease to come the salmon up the Pit River, not grosses
lúela skó; Mō'dokni tchî'sh lóla shuátash kĭăm tchûká shátma, humásht-
they kill in spring time; the Modocs also assume, sage-hens the fish to swim up stream invite, therefore
gisht ká-i lúela.
not they kill (them).

NOTES.

*539 171 I. What is contained in these short items refers equally to the Klamath Lake and to the Modoc people, although those contained under I. were obtained from various informants belonging to the former chieftaincy.

192 133, 2. páka to howl, bark; pák'la to howl repeatedly, to howl for a while; pák-lupka to howl for a while in the distance towards somebody.

177 231 133, 4. 5. The cat and the chicken being but recently introduced among these tribes, this superstition must have been transferred to them from other animals. By inversion, the words tchîkin gû'lu, *the hen*, appear here widely separated from each other.

192 133, 6. Kú-i tchămlûk has to be resolved into: kú-i tchō mál (for málash) hû'k: "bad then for you this is!" Cruel fights will follow.

133, 7–11. This story is not clearly worded, but we are taught by it how these Indians are conversing among each other with laconic breviloquence. An Indian living in the vicinity has heard the whining of the dog which means death to his owner. He goes there, shoots the man and takes to his heels. A relative of the murdered man comes up and is mistaken by others for the murderer. They deprive him of his wife, his property and his liberty; he becomes a madman on account of the injustice done to him.

825 134, 1. 2. The raven (kák) is supposed to be a bird of fatal augury, because he was seen devouring the flesh of dead Indians. Compare: General *Note* on page 130.

202 134, 4. kíukayunk. They adjust a rag or piece of skin to a pole and stick out that improvised *flag* on the top of the lodge to notify neighbors that they had a dream last night and desire an interpreter for it.

525 825 134, 5. One of the legs of a dead black tmélhak-squirrel is cut off and laid under the gaming-disk or the pá'hla to insure luck to the player.

134, 7–12. Tcháshăsh etc. This is a fragmentary extract of a scurrilous skunk-myth, which I have not been able to obtain in full from my informant, the Modoc chief Johnson, who speaks the Klamath dialect. This myth is well known through the whole of Oregon, for parts of it are embodied in a popular and melodious song of the Mólale tribe, whose ancient home is the country east and southeast of Oregon City and Portland.

134, 7. 8. máklaks nánuk is the direct object of hushtsóga; the skunk killed them by his stench.

601 134, 9. th'paks stands for tû'pakshash; túpakship, abbreviated túpakah, is properly the younger sister, as called by or with reference to an elder brother, while pa-ánip

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

is the elder sister, called so by or with reference to a younger brother. Two other terms exist for the relative age of sisters among themselves.

134, 11. pátkalp'le. The myth adds, that the eagle got up again at dinner-time and that after washing the face he took a nap before taking his sister home.

II. These items were all obtained in the Modoc dialect from J. C. D. Riddle. Many of the articles mentioned as gamblers' amulets are supposed to bring good luck to the gambler on account of their *scarcity*, which must have made them more interesting to the aboriginal mind than other objects of a brighter exterior.

134, 13. ntággal, ndákal: to find accidentally; shléa: to find, generally, after a search. vumí' is to hide away either on one's own person or in the ground.

134, 16. 18. tídsh tínya is to succeed, to be lucky; without tídsh in: hútoks tinyantko gi, that man is lucky.

134, 17. shtáp is a black arrow-head made of obsidian, a volcanic rock found in several places in these highlands.

135, 1. hä'-atoks is formed from hä toks with intercalation of the declarative particle a.

135, 3. k'le-ugtki-uápkasht is a periphrastic conjugational form composed of giuápkasht, of the verb gi, and of k'léwi, to cease, stop, terminate; -utka has turned into -ugt- by metathesis. Literally: "would habitually cease to be in the Pit River." mhû', the grouse, is called by the Klamath Lakes tmû'.

REFLECTIONS OF EVERY-DAY LIFE

Monologues in the Klamath Lake Dialect by Johnson, Chief of the Modocs

Ká-i mish nû ó-it nû tidsä'wa nté-ish, shliútuk mä'makla pá-uk shlínk
Not you I to let have I like (my) bow, for shooting ducks to use killing (them)

ndekti'shtka. Tidsä'wa ká-i mish úya, tû génuapka úyamnank nté-ish
with arrows. I like not to you to give (it), over there I will go taking along bow and arrows

gé-u, hishlátsanuapka. Yó-ishi! tatála kä'gi, ká-i shlía tatákni yû'lχ;
my, (and) will amuse myself by shooting. Are lost! right (ahead) they are not. I found (them) where they went down;

yó-ishin, mä'ns ká-ika. Únds mbúsant pēn káyakuapk.
they are lost, for a long time I searched. Some time to-morrow again I will look out (for them).

Shikútchipk tchiká kĕmutsátk; undsē'ks séwanuapk pátki giúga
Walks on stick as old decrepit (man); some time I will give (him) to eat

méhiess; yuyálks tsi pá-uk hûn tchē'k tídsh kl'-uapk. Kl'shtchípk huk
trout; being poor thus through eating of it then at once he will feel. Comes to me this

snéwedsh; oní'sh kíäm shéwant 1; tû'm nû'sh shewantamnuápka sáwalktko
woman; to her fish you may give; plenty to me she will continue to give having received presents.

Kámp'kuk kéliak pásh tiä'ma. Undsē't kátchkal pa-uápk gé-utala steínnsh.
The indigent without food is hungry. By and by tobacco I will chew to my heart's content.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

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825
[115]

MISCELLANEOUS NOTES ON ANIMALS.

GIVEN BY JOHNSON, CHIEF AT YÁNEKA, IN THE KLAMATH LAKE DIALECT.

Nī'l wéksa pû'l'hka máklaks shû'lhashluk sχō'lhok; ktánuapkuk
The down of mallard-duck pull out the Indians to make pillows to lie on; for sleeping

sχō'lhank nī'l íkúgank willishī'kat.
(and) resting the down they are putting into pillow-cases.

Mbû'shant nílakaht wísχak hă'ma.
In the morning at dawn the wisχak-bird sings.

Wátsak wáwa a gulíndshīsham; le génug wáwa.
Dogs howl because left behind; for not going (with them) they howl.

Yá-ukal tchaggáya ánkutat ă'-unank; untsă'g ă-unólank húndshan-
Bald eagle sits on tree replete with food; after a while after depleting himself he will

uapk, tó-ugshtant húndsanuapk Ă'-ushtat.
fly off, to the opposite shore he will fly of Upper Klamath Lake.

Tché-u gankánkatchuapk; ti'tnāk mákiakuapk, wakiánua lápĕni;
Antelopes (people) are going to hunt; once only they will camp out, or perhaps twice;

shlíuk gépgapluapka pálak. Úndsh mbúshant pă'-uapk sχólākok.
after sleeping (antelopes) they will return at once. Some time next day they will take a cold bath to indulge sleep.

Kó-i shû'ta wásh, pálla n'sh wásh; kó-idshi wásh. Múatch kpē'l
Wickedly acts prairie-wolf, steals from me prairie-wolf; mischievous (is) prairie-wolf. A long tail

gi'tko, tidsá nē'l gítko wásh. Kinkáni wásh É-ushtat.
(he) has, delicate for has prairie-wolf. Scarce (are) prairie-wolves at Upper Klamath Lake.

Kaí-udshish nish kópka; kílōs ké-udsis; shlá-a nish tslatskágantko
Gray wolf me bites; impetuous is gray wolf; (when) sees me, jumps on my throat

ké-udshish.
gray wolf.

NOTES.

[192] 144, 1. nī'l wéksa stands for nī'l wéksam; pû'l'hka for púlχa or púlka: -'h-, "by hand."

144, 9. 10. These characteristics of the prairie- or coyote-wolf, which is so highly reverenced by the California tribes, place him between the wolf and the fox. Nē'l stands for nī'l and múatch for múnish. Tidsá is tídsha a.

[192] [193] 144, 11. tslatskágantko; the verbal adjective of tchlakágu stands here in the distributive form: "each time when he sees me, he jumps on my throat." The *l* of the second syllable is suppressed.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

*539
824
825

CLASSES OF ANIMALS AND PLANTS.

GIVEN IN THE KLAMATH LAKE DIALECT BY DAVE HILL.

Quadrupeds: hobánkankatk líłhanks; nánuktua hohánkankatk; wunípa tsō'ks gi'tk kăłatat tchía nánuktua líłhanks wíkts nákanti.

Birds: lásaltk nánuktua. 3

Forest birds of small size: tchíkasa.

Forest birds of smallest size: tchíliliks, tchłililika.

Ducks and geese: mă'mäkli. 6

Night birds: psín húntchna.

Water birds: nánuktua hubánkankatk é-ushtat, ámbutat tchía.

Swimming animals: nánuktua udúdamkanksh sáyuaks; nánuktua udódamkankatk. 9

Fish: kiă'm.

Jumping amphibians, toads and frogs: skáskatkankatk. 12

Snakes: wíshink; *wámĕnigsh.*

Lizards; lit. "*walking straight out*": uli-ulátchkankatk.

Reptiles and worms: skískankankatk. 15

Flying insects: mánk.

Creeping insects, snails, some mollusks etc.: mû'lk, mû'lkaga.

Grass, seed-grass: kshún. 18

Berries: íwam.

Edible roots, bulbs and seeds: máklaksam pásh; lutísh.

Trees: ánku; kō'sh. 21

NOTES.

These generic terms are quite characteristic, but by no means systematic. These Indians classify animals otherwise than we do, for they regard the mode of locomotion as a criterion for their subdivisions of the animal kingdom, thus sometimes placing in the same class animals which widely differ in their bodily structure. The Indian mind likes to specify and is averse to generalizations; there are a few Indian languages only that contain comprehensive generic terms for "animal," "carnivore,"

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

"reptile," "amphibian" or "plant." Even the English language had to borrow these terms from Latin. The Klamath Lakes often use kŏ'ah (pine) generically for "tree," and wishink, "garter snake" for "snake," the Modocs wâmĕnigsh (black snake) for the same order of reptiles, these species being the most frequent of their kind in their respective countries. Birds are hohánkankatk as well as quadrupeds, because they fly "in a straight line".

ALIMENTARY SUBSTANCES.

List obtained in the Klamath Lake Dialect from "Sergeant" Morgan and Minnie Proben.

Yántch kálkali, tχópo-pátpan, pakí'sh; kak tán: 18"; käflatat lû'sha,
cylindric, thumb as large as, eatable; as long: 18"; on ground it lies,

ktaíyatat lushá. Shláps pushpúshli, lā'pi shlápah.
on rocks it lies. The flowers (are) dark, two flowers (to it).

3 *Kápiunksăm* kédsha saígatat; lû'k pûpashpúsh-tkani, lúiχitk tchí'pshash.
grows in the pra'rie; the seeds (are) blackish, larger than tchipash.

Wéwanuish hûnk shtä'ila wékank yákitka páta-gíulshēmi. Pék-
The woman gather (it) by beating (it) into seed-baskets at summer's end. By

shank sha hû'nk gápiunks shúta; tchilála sha títatna. Wû'kash-
grinding they kápiunks prepare; boil (it) they sometimes. Wókash-

6 shitk máshetk kápiunks.
like tastes kápiunks.

Káshma kédsa walídsat, käflatat ushá; pálpal shlápah, tsmō'k pí'luitk.
grows on rock cliffs, on the ground lies; white (is) flower, after fish smelling.

Kelátch kédsha wí-ukayant kĕládshamat; kĕládsh ntchekáni mämätch-
grows on the low kĕládsh-bushes; keládsh-berry small blue

9 mä'tchli lálkaya. Wéwanuish kĕládshla wâkslólank; shpahá sha
grow on bushes. The females collect (it) after wókash-season; dry (it) they

tchúi ishkû'lank, l'lχa sha shpáhank l'lkshlûk lúldam, tchilálank
then after gathering, keep they (it) by drying to preserve (it) for winter, boiling (it)

tchēk sha pán.
then they eat (it).

12 *Kĕnáwat* kédsha saígatat, tsélas ka tánni 1', pakí'sh; p'lái shláps pushpúshli,
grows on prairie, stalk as long 1', eatable; on top the flower is dark.

tídsh piluítko.
good smelling.

Klána pálpalish shlápshaltk p'laí, kédsha kóketat, pákish, tíds másitk; má-
a white flower having on top, grows in rivers, is eatable, well tasting; the

15 klaks pán.
Indians eat (it).

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

*539 262 824 192 [193]

grow so tall in the cold Klamath highlands as in the Californian and Oregonian valleys adjoining them to the southwest and west, where its height attains sometimes three feet. Cf. *Note* to 94, 9.

148, 14. Klána, an aquatic or tule-grass, of which they eat a portion of the young stalk. The term "tule," from Aztec *tolin*, serves in the West to designate all kinds of rushes, stalks, and grass-like plants growing in the water and wet grounds. By kókĕtat are meant the Williamson and the Sprague Rivers.

147, 1. Klápa is the name of the eatable bulb or root growing on the púdshak-plant. The púdshak-grass becomes red in the autumn, when dry.

147, 3. Ktû'ks is the eatable root of a species of the cat-tail plant; táletat, locative case of tálish (or tálesh?), straight stem, from táltali "forming a straight, unbroken line." The ktû'ks grows in the water, like the wild parsnip (skáwanks); the natives dry the tender roots of the ktû'ks and bake them into a sort of bread. The epithet: "like wókash" probably refers to the *taste* of this kind of food.

147, 5. Kû'ktu. This plant attains a length of about 6 inches.

147, 6. 7. Kâls is the globular bulb of the witchpai water-plant.

147, 8. Kä'a, kä'sh. This plant produces a hard, whitish, farinaceous bulb, which is commonly spoken of as ípo, a Shasti term, and is one of the most important food-articles of the Oregonian Indians. To dig or collect kä'sh: kä'shala, kä'shla.

[252] [825]

147, 9–13. Kō'l, also pronounced kû'l, gû'l, gúl, is a kind of Aralia. The root is eaten only when roasted, and is then very nutritious, though spreading an abominable smell. This odor is so penetrating that, as alleged, the grizzly bear will attack nobody who smells after roasted kōl; to this we may add the restriction: "if he is not very hungry." John D. Hunter mentions in his "Manners and Customs of Indians," etc. (Phila. 1823, page 370) that the Osages ascribe to the plant washoba-pesha the power of scaring away the black bear. This plant is an annual growth possessing sudorific and cathartic properties. Washobe is the black bear, mitchú the grizzly bear in that Southern Dakota dialect.

147, 9. hû'mtcha gû'l: "the kōl in this condition," viz: in the ripe state. The kōl-plant is ripe when the stalk becomes red or reddish.

[193]

147, 10. méya. Speaking of *many* women digging bulbs or roots, stá-ila, stä'-ila is the regular form; its proper signification is: "to fill up" "to fill" (the conical root-basket worn on back, yáki).

147, 10. 11. pû'kguishamtat: "to their old roasting place"; púkuishamat might stand instead. The locative suffix -tat, -at is here appended to a verbal substantive of púka, to roast, standing in the possessive case -am, and -u- is the infix marking past tense. The guttural k has become distended into kg.

147, 12. ĕ'nt or ĕ'nd for énat, conditional of éna. Instead of ĕ'nt, ídshant (for ídshnat) may stand in the Klamath Lake dialect.

147, 14. Lupl' etc. The import of this sentence is: "L'bá ripens in the month when autumn begins."

148, 1. Má-i is the common reed or tule-grass growing sometimes to the height of 8 to 10 feet. The shallow borders of the lakes in the headlands of Klamath River are full of this growth, which is one of the most important economical plants for the Indian. Women manufacture from it mats, dishes, baskets, lodge covers, nets, sacks, bags, and the young stalk yields in its lower part a palatable marrow.

[285]

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

Many Indians do not understand all these songs, which contain many archaic forms and words, and the conjurers themselves are generally loth to give their meaning, even if they should understand them. Some songs are of a stereotypic application in the treatment of all or the majority of the maladies. A close familiarity with the habits of animals of the forest manifests itself throughout, as well as in the mythic tales.

The translations added by me are not literal; they render the meaning of the songs in a free and paraphrastic manner. In the metrics the accentuated syllables designate a higher pitch of the singing voice.

153; 2. Literally: "I blew off the feather-crest."

153; 3. To read: shléwi witɣnû'lank, seems preferable in this connection. Cf. 35.

154; 6. On grand occasions young women were in the habit of dressing in buck-skin robes, fringed with porcupine quills (shmáyalah). In a myth the bull-frog was reported to wear constantly this kind of dress, and hence originated a sort of proverbial locution: kó-e shmashmáyalti: "the bull-frog in the shmáyalah-dress." Cf. shmáyam. Zoologists call this frog: Rana pipiens.

154; 7. This is called waahpaláksam shul'ah, the medicine-song of the waahpálaka-fox species, Vulpes velox. The exterior of this fox may be sketched by the words: ä'kelä'kĕla wátchag hû'tchnuk, a long-bodied dog is running or trotting. Cf. song 22.

154; 9. This is called the tuákshasham shuinŏ'tkish or incantation sung by the crane itself through the mouth of the conjurer. Nobody could hear the bird's voice if the conjurer did not sing its song. A song, which the conjurer sings for himself and by which he does not interpret any animal or other object of nature, is called kiúksam shul'ah and is endowed with magic powers. In the West of the United States the tuákish is popularly known as shitepoke, in the East as fly-up-the-creek.

154; 10. The feathers of the yellow hammer are worn on neck as an ornament.

154; 12. This refers to a certain large bird not specified, which contracts its body, so that the head seems to be its largest part. When walking, the bird seems to roll around on the prairie. Pilan for pila nû.

154; 14. The object to which song 14 refers is not known.

154; 15. Walɣátchaga is very probably, though not certainly, a kind of marten. Mantles were made of its fur. This rimed incantation is called walɣátchkalam shuinŏ'tkish.

155; 16. Called: tchâshisham shuinŏ'tkish; melody very pretty. The diphthong ui is pronounced here as *one* syllable. Skunks, while running around, are in the habit of holding straight up their bushy tails, which are almost as long as their bodies.

155; 17. This pretty song is chanted by the choristers while the kúks feigns to suck out of the body the tiny object which is supposed to have caused the disease, and before he gets it out. kóga, kóka means originally *to bite;* bite first, then suck the disease out.

155; 18. Pápkash is pronounced almost like pávkash; 144, 11. kópka like kóvka.

155; 19. Alludes to a peculiar nodding observed in lizards when running out of their holes and stopping at the issue.

155; 20. The animal to which this song refers is not known. Compare No. 16. 24. The literal meaning is: "The north wind blows around me from the distance."

155; 21. This song, with a beautiful melody, is the shuinŏ'tkish of a mouse species with pig-like proboscis.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

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162; 4. Of the yaúɣal, white-headed or bald eagle, Haliaetus leucocephalus, another conjurer's song was obtained. Cf. 165; 5.

162; 5. The wording of this song could not be obtained with certainty.

162; 6. Stands for: atí tchelä'wash nû géna.

162; 7. té-i, té-i has no meaning, but simply serves to beat the measure when dancing with short steps.

163; 8. This song is said to be that of the quiver (tókanksh) and its purport the same as that of No. 7. Yáhiash is a kind of aquatic bird.

163; 9. A similarly worded song is in the Modoc collection, given by Toby Riddle.

163; 10. Sháwalsh is here lengthened into sháwallsh for metrical reasons.

163; 11. This is a favorite song of a kíuks on the Williamson River, called Skúkum Doctor (stout doctor). Given by Dave Hill, also 12 and 13.

[776]

163; 13. Foot-prints not larger than those of a baby are sometimes discovered in the higher mountains of the Cascade Range. The Indians refer them to a dwarf called na'hnías, whose body can be seen by the conjurers of the tribe only. The dwarf gives them his advice for curing the sicknesses of others and inspires them with a superior kind of knowledge.

163; 14–16 were dictated by an Indian whom I found at Linkville.

163; 15. The name of the animal, probably a bird, to which this conjurer's song refers was not obtained. Cf. shápsam ptchíwip in Dictionary.

E-UKSHIKÍSHAM KÍUKSAM SHUÍ'SH.

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INCANTATIONS OF THE KLAMATH LAKE CONJURERS.

OBTAINED FROM "SERGEANT" MORGAN.

1. *Song of the Lake:*

Ktsálui gé-u é-ush

My lake is glittering in azure colors.

2. *Song of the rain-storm:*

Gé-u a-i népaks népka,
gûlkásh gé-u hû shuísh.

The disease produced by me has arrived,
I am the storm and wind and this is my song.

3. *Song of the conjurer's arrow:*

Gé-u a hû't hänä'sish

This here is my long magic arrow.

4. *Song of the North wind:*

Yámsam gé-u gē'-ish kápa ´– ⏑ – ⏑ | ´– ⏑ – ⏑

I am the North wind, and in my path I am irresistible.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

*539 533 755 70. *Song of the little wipĕlí'wash forest-bird:*

Wipĕlí'wash nû shuí'sh gí,
wuipléwĕsh nû shuí'sh.

My own song I sing, I the wipĕlí'wash-bird.
I the wuipléwash am singing about myself.

71. *Song of the witkatkish-hawk:*

Gé-u aí hû tû' sáwals, ⏑ – | ⏑ – – | ⏑ –
witkatkísam gé-u sáwals. ⏑ – | ⏑ – | ⏑ – | ⏑ –

My head-crest this is, it is that of the witkatkish-hawk.

NOTES.

[825] The incantations obtained from Morgan are mostly of the kind called shuinŏ'tkish, and a large number of them are attributed to birds. Some of them probably exist in a more explicit form, which was not remembered, and the rhythmic or musical form *539 was obtained of a part of them only. A literal translation of these song-lines is an 533 impossibility in most instances, if their sense has to be rendered in full; I have there- 755 fore furnished only paraphrastic interpretations. The list is alphabetic, and was 192 arranged after the names of the animals, or other personified objects, to which the incantations are attributed. Many of these songs are referred to in the "Subject List of Incantations" given by Morgan.

164; 1. Ktsálui, to be resplendent with colors, is mainly said of objects showing a blue or purple tinge: pû'ksam shláps ktsáluitko, the camass-plant has a bluish color. This verb is also used when speaking of the rainbow; of the lizard: 165; 14., also of the weasel's fur-skin: 169; 55.

[72] 164; 3. The use of these conjurer's arrows is mentioned 73, 5.

164; 4. Yámsam for Yámasham; *cf. Note* to 111, 4. Of the personified North wind the Indians say "he lives up in the mountains". On the north side the basin of [193] the Williamson River is closed up by high mountains. Gé-ish and génuish, génhuish means the action of going and that of having gone, or the present and the past going; both were translated by "*gait*", "*tread*", a term which does not differ much from the real meaning. Both terms also occur in the songs obtained from "Doctor" John, and are mainly used of quadrupeds, amphibians, and reptiles.

164; 4. kápa probably for gátpa (nû), "I have come".

[136] 165; 6. The yĕ'n sucker-fish is quite abundant in the lakes of the Klamath highlands and has been identified by Prof. E. D. Cope as the Catostomus labiatus.

165; 7. yéwa. In Morgan's series of incantations there are song-lines on wind-gusts, tempests, rain-storms and on the winds blowing from each of the four cardinal [821] points of the compass. These latter are not positively stated to be producers of disease, though they are dreaded on account of their force and violence. The East wind (yéwash) blowing over the alkaline or volcanic, arid lands of Southern Oregon sings: yéwa, yéwa (nû) which does not only signify "I blow from the East", but also "I am howling".

165; 11. Feigning to draw a rope or string from their own posteriors is a trick sometimes resorted to by doctoring practitioners to make a disease disappear.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

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10. Aíshish kaí nû sha-ûlō'la, ⏑ – | ⏑ – – – | ⏑ –
yuhanéash kaí nû sha-ûlō'la. – – | ⏑ – | ⏑ – – – | ⏑ –

I Aíshish I shall brandish, I shall brandish my huge sword.

11. Aíshishash hûn gáldshui, ⏑ – – | – ⏑ –
hû' mísh hû' shnekshituápka. ⏑ – – | – – – ⏑ | –

Go to meet Aíshish; he will save you.

12. Tídsh hûn liulekán tchiálash shakatchóāla!

Halloo! let us form a circle and screen the salmon against sun-heat!

13. Kílidshi'ga shépolamna ⏑ – – – | ⏑ – – –

They carry long-necked ducks on their backs.

14. Kaukátsi Yaína wō'n a shû-û'dshant!! ⏑ – – | ⏑ – | ⏑ – | ⏑ – | ⏑ –

Follow up the elk and chase him upon Kaukátsi Mountain!

NOTES.

The first eight songs are worded in the Klamath Lake dialect, the third is of a mythic character. Songs 7–12 are worded in Modoc; 8 and 9 are K'mukámtchikah songs. A few songs or fragments of such, which would come nearest to what we call nursery or Mother Goose's songs, will be found in the Myth of the Bear and the Antelope: 120, 11. 12. 13. 121, 9. 17. 122, 12. 13.

192; 1. This song is sung by women only, and seems to point to an ancient invasion of the country by tribes from the North or from Columbia River.

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192; 2. The owl's cry is of fatal augury.

192; 3. Girls' song. When at sunrise a haze or fog extends over the country, this is supposed to be a sign of the Earth's wrath against men.

192; 5. kl'paah is no word at all, but seems to stand for gítko-ptchi.

192; 7. The Indians were reticent about the meaning of this song, and hence I presumed that ō'k was intended to mean some deceased person, since these are spoken of as hû'k, *he, she*. Then the sense would be: "Be silent! that dead squaw is arising to sing a loud song." One Indian informed me that ō'kata meant a squaw, and pronounced it ō'kaht (hûnkisht?). Cf. *Note* to 35, 8 and page 130, second *Note*.

192 193

192; 8. These trochaic verses are called the K'mukámtchikah-song, and a variant, tnálam, exists for kánam. The alliteration of the k's and n's is very conspicuous. The meaning was given as follows: "I the omnipotent and unseen ruler of the universe will chastise and turn it over for the manifold crimes committed in it by Indians and men of other races."

192; 9. This is another K'múkamtch-song, in which he menaces to destroy the world for its misdoings. I have put the first line in quotation marks, because it forms the words or text of the song. The first line is sung about a dozen times before the second is sung once.

193; 10. Christian song, referring to the day of last judgment. Aíshish, who is a deity representing the powers of nature with animal attributes, has been in the mind of some Modocs identified with Jesus.

8:Spencer E-5 (1948-1949) 1952 NR10 Klamath NR10

To treat aboriginal Klamath religion under three headings of shamanism, power quest, and cosmology is patent oversimplification. In nature and content these features formed an integrated configuration reflecting a major cultural preoccupation. It is true that the shaman in each community played a dominant role and in his capacity as curer, magician, and entertainer commanded the utmost in social prestige. On the other hand, as was common in western North America, every individual, at puberty and thereafter, deliberately and repeatedly sought contact with a variably defined spirit world. Thus Klamath culture had a variation of the American Indian guardian-spirit theme. Less specifically formalized, and so perhaps, less well integrated, were the elements of myth and tale, the rationalizations for the presence of various natural phenomena, for eschatology, and for the general conception of the universe. Like adjacent tribes, the Klamath interested themselves in animal spirits. These were of particular importance in providing shamanistic power. In the individual power quest, however, the sources from which spiritual forces emanated were less specifically defined. A rather wide range of supernatural powers was recognized, some being animals, some vaguely anthropomorphic, others relating to such natural features as mountains, streams, rocks, or even landmarks like Crater Lake. In respect to these forces an involved folklore has arisen which allows some classification of the Klamath concepts of the supernatural. In this realm, for example, are views about the abode of the dead and the nature of ghosts and souls, these being carefully differentiated from nonhuman spirits.[3] Here too is a body of myth relating to superhuman dwarf men and women, to the forces in specific places or natural phenomena in the Klamath terrain, and finally, the most important for this discussion, to the culture hero, the anthropomorphic Kemu'kemps.[4]

Kemu'kemps, while not usually identified with an animal spirit, has many characteristics suggesting the folklore regarding Coyote in the Plateau-Basin. He is at once creator and trickster, angrily forbidding in some contexts, indifferent in others, and in still others a ludicrous buffoon.

Essentially human in conceptualization (a myth complex relating to a human hero also occurs in adjacent regions), Kemu'kemps is sometimes identified with the marten, whose younger brother is weasel, and with the winds.[5] In the myths assembled by Gatschet, he constantly rivals his magically born son 'Ayšiš, whose destruction he repeatedly plans, often with the result of encompassing his own. Weather, such as rain or heat, was also attributed to him. Kemu'kemps is also the creator, and there are numerous folktales which tell how he brought various locations into being. At his instigation,

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1939), cf. 145-149; Erminie Voegelin, *Culture Element Distributions: Northeastern California* (Anthropological Records, 7: 2, Berkeley, 1942).

[3] Spier, 1930, pp. 100 ff.

[4] Cf. Albert Samuel Gatschet, *The Klamath Indians of Southwestern Oregon* (U. S. Geological Survey, Contributions to North American Ethnology, Washington, 1890), pt. 1, lxxix-lxxxv, and pt. 2, 138-140. A summary is also given by Spier, 1930, loc. cit.

[5] Gatschet, 1890, pt. 1, lxxxii-iii.

8:Spencer E-5 (1948-1949) 1952 NR10 Klamath NR10

Crow's laughter turned the human and animal objects of his wrath into stones,[6] the basalt outcropping which are today pointed out around the Klamath Reservation as evidence for the truth of the old tale. To summarize, while the culture hero was not himself a source of power for men, the forces at his command were essentially the same as those which every Klamath sought in a formalized quest. Although concerned with natural phenomena like winds, heat, and rain, Kemu'kemps was on the whole indifferent to the fate of men. Like other anthropomorphic or zoömorphic culture heroes, he became the theme of many tales, a source of amusement and entertainment in the aboriginal Klamath culture. But even though humor was present in the tales concerning him, he appears to have been regarded as real and with a slight tinge of awe. There is no question of his marked importance in the aboriginal culture.

To evaluate properly the Klamath culture hero in the modified setting of the contemporary society, attention must be paid to the religious modifications in the group since the inception of culture change through the encroachment of Anglo-American settlers. The Klamath were never drawn into hostilities with the Whites, unlike their linguistic relatives, the Modoc. Contacted sporadically by Europeans from 1825 on, the Klamath were ultimately drawn into a treaty with the United States in 1864. This reflected pioneer movements to the west and the growth of White population in Oregon. An enforced culture change began with the treaty.[7] There was as a result proscription of the shaman's ecstatic curing activities and an intensity of Christian missionization. Other introductions included a new technology, White education in reservation boarding schools, a new status in relation to an established administrative agency, and new concepts of property, society, and political tribe.[8] The result was in some instances chaotic rebellion, a resistance which took the form not so much of open revolt but rather of a half-hearted and often uncomprehending shift to new cultural values and patterns. The effects are observable today in the tacit rejection of governmental administration and external Euro-American social goals, and in the disorganization of society and personality on the reservation.

Klamath history is well known since the treaty of 1864. Like many western American tribes, the Klamath were ripe for the native messianic movements, the cults which promised a return to the past and implied expulsion of the European oppressor. An example is the Ghost Dance of 1870.[9] Here Christian

[6] Gatschet, pt. 1, 131-132. Some informants suggest that the name for Crow or Raven, Ka'ăkemps, is the same as Kemu'kemps. This is doubtful, of course. Parenthetically, many modern Klamath insist that there are no snakes in the Williamson River valley because all were turned to stone by Crow's laughter.

[7] Philleo Nash, "The Place of Religious Revivalism in the Formation of the Intercultural Community on Klamath Reservation," in *Social Anthropology of North American Tribes*, ed. Fred Eggan (Chicago, 1937), pp. 385-412.

[8] Nash, 1937, loc. cit.

[9] Leslie Spier, *The Ghost Dance of 1870 among the Klamath of Oregon* (University of Washington Publications in Anthropology, 2: 2, Seattle, 1927), 39-56.

8:Spencer E-5 (1948-1949) 1952 NR10 Klamath NR10

795 771 178 [182] reservation residents are not attracted. Like its more dramatic predecessors, the Shaker religion fails as a bulwark against societal disorganization.

The modern Klamath are in the main nominally Christian. Many are allied with local churches: Protestant groups attract a fair following; some 771 795 are Roman Catholics; others now and again join the itinerant Pentecostal and Holiness groups. While many Klamath are unquestionably religious in 184 the accepted Christian sense, the church offers a primary social outlet to [197] those who value group association. Whatever the function of the church on [571] the reservation today, apparently it has no aboriginal vestiges in its ritual or organization. It would be impossible to say to what extent tribal members find a link with the native past in the spiritual curing practices of such bodies as the Pentecostal Assemblies of God, which, however, clearly make no concessions to aboriginal concepts.

771 177 184 It thus seems evident that the overt forms of tribal religion are gone. The Klamath majority is now avowedly Christian even though church affiliation is not universal. Religious attitudes seem highly diverse. Some individuals, while indifferent to religious tenet, are admittedly attracted by the display or by social opportunities. Some are devout, others ignore the churches entirely. Still others, whether or not church members, speculate on religious questions, show considerable introspective preoccupation, or are frankly curious about native religion and Christianity. Their opinions and attitudes [755] [757] demonstrate that the aboriginal past is not wholly dead. In this consideration, shamanistic curing may be ruled out, since modern medicine is generally accepted by the Klamath and, in any case, shamanistic patterns have merged with the decaying Shaker Cult. Since this is so, the less formalized aspects of the aboriginal religion survive to intrude now and again into modern conceptualization.

183 [773] The survival of cosmological features may still be observed here and there. For example, tales of people and animals turned to stone by Crow's laughter are half-credulously recounted by young and old. A surviving custom or two, 183 224 reflecting the older world-view, might also be noted. A boy who kills his first deer is well advised not to eat its meat himself. By giving the game away, he averts failure in his next hunting expedition. Hunting on the reservation today is a sport, no economic value being attached to it. (Aboriginally too, the Klamath were so well adapted to their specialized lake-marsh economy that hunting played a distinctly minor part.) This custom, which may stem from the emphasis on wealth and generosity, is laughed down today but it is 825 still practised. Another very common belief is that animals can speak Klamath [191] but not English. A howling coyote is recognized by young and old as a har- [763] binger of death; the owl says, "'Maklaks, 'maklaks," which "when you hear it, it means somebody close to you is going to die." The Klamath word means 183 human and refers to the tribe itself. Taboos on the first game of the hunter, the first wild foods gathered, as well as fear of the owl are widely distributed among western tribes.

178 But more pertinent here are the modern Klamath views based on the past which either influence actual behavior or bridge a gap, conceptually, specu-